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Religious Communications.

To the Editor of the Christian Observer.

THE following account of Dr. THOMAS MANTON, who died in 1677, is taken from a sermon preached at his funeral by Dr. William Bates. I leave you to judge whether it may not deserve republication. Yours, &c.

S.

"I now come to speak of the mournful cause of my appearing here at this time, the deceased, Reverend and excellent divine, Dr. Thomas Manton; a name worthy of precious and eternal memory. And I shall consider him, both in the quality of his office, as he was an ambassador of Christ, declaring his mind, and representing his authority; and in the holiness of his person, shewing forth the graces and virtues of his Divine Master.

"God had furnished him with a rare union of those parts that are requisite to form an excellent minister of his word. A clear judgment, rich fancy, strong memory, and happy elocution met in him, and were excellently improved by diligent study.

"The preaching of the word is a principal part of the minister's duty, most essential to his calling, and most necessary to the Church. Now, in the performing this work, he was of that conspicuous eminence, that none could detract from him, but from ignorance or envy.

"He was endowed with extraordinary knowledge in the Scriptures, those holy oracles from whence all spiritual light is derived: and in his preaching, gave such a perspicuous account of the order and dependence of divine truths; and with that felicity applied the Scriptures to confirm them, that every subject by his management was cultivated and improved. His discourses were so clear and convincing, that none without offering voluntary violence to conscience, could resist their evidence. And from hence they were effectual, not only to inspire a sudden flame, and raise a short commotion in the affections, but to make a lasting change in the life. For in the human soul such is the composition of its faculties, that till the understanding be rectified in its apprehensions and estimations, the will is never induced to make an entire firm choice of what is necessary for the obtaining perfect happiness. A sincere persevering conversion is effected by weighty reasons, that sink and settle in the heart.

"His doctrine was uncorrupt and pure, the truth according to godliness. He was far from a guilty vile intention, to prostitute that sacred ordinance for the acquiring any private secular advantage. Neither did he entertain his hearers with impertinent subtilties, empty notions, intricate disputes, dry and barren without productive virtue: but as one that always had before his eyes the great end of the ministry, the glory of God, and the salvation of men, his sermons were directed to open their eyes, that they might see their wretched condition as sinners; to hasten their flight from the wrath to come; to make them humbly, thankfully, and entirely receive Christ, as their prince, and all-sufficient Saviour; and to build up the converted in their most holy

faith, and more excellent love that is the fulfilling of the law. In short, to make true Christians eminent in knowledge and universal obedience.

"As the matter of his sermons was designed for the good of souls, so his way of expression was proper to that end. Words are the vehicle of the heavenly light. His style was not exquisitely studied, not consisting of harmonious periods, but far distant from vulgar meanness. His expression was natural and free, clear and eloquent, quick and powerful, without any spice of folly, and always suitable to the simplicity and majesty of divine truths. His sermons afforded substantial food with delight, so that a fastidious mind could not disrelish them. He abhorred a vain ostentation of wit, in handling sacred things, so venerable and grave, and of eternal consequence. Indeed, what is more unbecoming a minister of Christ, than to waste the spirits of his brain, as a spider does his bowels, to spin a web only to catch flies? to get vain applause by foolish pleasing the ignorant? And what cruelty is it to the souls of men? It is recorded as an instance of Nero's savage temper, that in a general famine, when many perished by hunger, he ordered a ship should come from Egypt (the granary of Italy) laden with sand for the use of the wrestlers. In such extremity to provide only for delight, that there might be spectacles in the theatre, when the city of Rome was a spectacle of such misery as to melt the heart of any but a Nero, was most barbarous cruelty. But it is cruelty of an heavier imputation, for a minister to prepare his sermons to please the foolish curiosity of fancy with flashy conceits, nay, such light vanities, that would scarcely be endured in a scene, while hungry souls languish for want of solid nourishment.

"His fervour and earnestness in preaching was such, as might soften and make pliant the most stubborn, obdurate, spirits. I am not speaking of one whose talent was only in voice, which labours in the pulpit as if the end of preaching were for the exercise of the body *, and not for the profit of souls: but this man of God was inflamed with an holy zeal, and from thence such ardent expressions broke forth, as were capable to procure attention and consent in his hearers. He spake as one that had a living faith within him of divine truths. From this union of zeal with knowledge, he was excellently qualified to convince and convert souls. The sound of words only strikes the ear, but the mind reasons with the mind, and the heart speaks to the heart.

"His unparalleled assiduity in preaching, declared him very sensible of those dear and strong obligations that lie upon ministers, to be very diligent in that blessed work. What a powerful motive our Saviour urged upon St. Peter? "As thou lovest me, feed my sheep, feed my lambs." And can any feed too much, when none can love enough? Can any pains be sufficient for the salvation of souls, for which the Son of God did not esteem his blood too costly a price? Is not incessant unwearied industry requisite to advance the work of grace in them to perfection? In this the work of a minister has its peculiar disadvantage, that whereas an artificer, how curious and difficult soever his work be, yet has this encouragement, that what is begun with art and care, he finds in the same state wherein it was left. A painter that designs an exact piece, draws many lines, often touches it with his pencil to give it life and beauty, and though unfinished, it is not spoiled by his intermission. A sculptor that carves a statue, though his labour be hard from the resistance of the matter, yet his work remains firm and durable. But the heart of man is of a strange temper, hard as marble, not easily receptive of heavenly impressions; yet fluid as water, those impressions are easily

* Si sudare aliter non potes, est aliud.

defaced in it; it is exposed to so many temptations which induce an oblivion of eternal things, that without frequent excitations to quicken and confirm its holy purposes, it grows careless, and all the labour is lost that was spent on it. This faithful minister abounded in the work of the Lord; and which is truly admirable, though so frequent in preaching, yet was always superior to others, and equal to himself. In his last time when declining to death, yet he would not leave his beloved work; the vigour of his mind supporting the weakness of his body.

"He was no fomenter of faction, but studious of the public tranquillity. He knew what a blessing peace is, and wisely foresaw the pernicious consequences that attend divisions. By peace, the bond of mutual harmony, the weakest things are preserved and prosper; but where discord reigns, the strongest are near to ruin. The heavenly consent in the primitive Church, was a principal cause of its miraculous increase and flourishing; but after dissensions prevailed amongst Christians, that was destroyed in a short time, which was built by the divine union and heroic patience of the Primitive Christians. And the glorious beginnings that promised the reformation of all Europe, were more obstructed by the dissensions of some employed in that blessed work, than by all the power and subtilty, the arms and artifices of Rome itself. How afflictive is the consideration of our divided Church? Sweet peace! whither art thou fled? Blessed Saviour! who didst by thy precious blood reconcile heaven and earth, send down thy spirit to inspire us with that wisdom which is pure and peaceable, that those who agree in the same principles of faith, in the same substantial parts of worship, in asserting the same indispensable necessity of holiness, may receive one another in love.

"Consider him also as a Christian, his life was answerable to his doctrine.

"It is applicable to some ministers, what is observed of the carbuncle; by its colour, lustre, and fiery sparklings, it seems to be actually a fire, but it has only the name and appearance of it. Thus some in the pulpit seem to be all on fire with zeal, yet their hearts are as cold as a stone, without holy affections, and their lives are unworthy their divine ministration. But this servant of God was like a fruitful tree, that produces in its branches what it contains in the root; his inward grace was made visible in a conversation becoming the Gospel of Christ.

"His resolute contempt of the world secured him from being wrought on by those motives, that tempt low spirits from their duty. He would not rashly throw himself into troubles, nor *spretâ conscientiâ* avoid them. His generous constancy of mind in resisting the current of popular humour, declared his loyalty to his Divine Master. His charity was eminent in procuring supplies for others, when in mean circumstances himself. But he had great experience of God's fatherly provision, to which his filial confidence was correspondent.

"His conversation in his family was holy and exemplary, every day instructing them from the Scriptures in their duty.

"I shall finish my character of him, with observing his humility. He was deeply affected with the sense of his frailties and unworthiness. He considered the infinite purity of God, the perfection of his law the rule of our duty, and by that humbling light discovered his manifold defects. He expressed his thoughts to me a little before his death; "If the Holy Prophets were under strong impressions of fear, upon the extraordinary discovery of the divine presence, how shall we poor creatures appear before that Holy and Dread Majesty?" Isaiah,

after his glorious vision of God, reflecting upon himself, as not retired from the commerce and corruption of the world, breaks forth, "Wo is me, for I am undone! because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts." It is infinitely terrible to appear before God the Judge of all, without the protection of the blood of sprinkling, that speaks better things than the blood of Abel. This alone relieved him, and supported his hopes. Though his labours were abundant, yet he knew that the work of God, passing through our hands, is so blemished, that without an appeal to pardoning mercy and grace, we cannot stand in judgment. This was the subject of his last public sermon.

"He languished many months, but presuming he should be too strong for his infirmity, neglected it, till at last it became insuperable and mortal. Many pathetical aggravations heighten our great and dear loss; that such a faithful minister of Christ should be taken away, whose preaching was so powerful to repair the woful ruins of godliness and virtue in a degenerate age—whose prudent pacific spirit rendered him so useful in these divided times, when professors of the same religion are alienated from one another, as if they had been baptized with the waters of strife; and that before our tears were dried up for the loss of other worthy ministers, the fountain of sorrow should be opened again by this afflicting stroke. But it becomes us to receive the dispensations of heaven with humble and quiet submission, to reflect upon our sins with an holy grief, that provoke God to remove such an excellent instrument of his glory from us. Let us pray to the Lord of the harvest, that he will send forth faithful labourers into it. O that surviving ministers might be animated with a zeal more pure and fervent in their divine work; and that people would be wise, while a price is put into their hands, to improve it for their eternal advantage. The neglected Gospel will at last be a terrible witness against the disobedient, to justify and aggravate their condemnation."

To the Editor of the Christian Observer.

SIR, *Stockton, July 6, 1807.*

THE polite manner, in which *An Inquirer* has attacked some of my opinions, deserves my sincere acknowledgments. The mind feels a pleasure in temperately discussing a subject, while it turns with disgust from polemical scurrility. Though I certainly believe the great outlines of my system to be just, I have not the presumption to imagine that I *must* be right in every smaller particular. I have given those explanations which appeared to me the best; but, after all, it is by the running to and fro of *many* that knowledge is increased. At present, the minds of most considerate persons are in a state of awful expectation, and I think with great reason: for, let *the* 1260 *years* end when they may, we cannot be *very far* removed from their termination; nay, a respectable opponent of mine, Mr. Bicheno, is persuaded that they have *already* terminated in *the year* 1789, at the commencement of the French revolution. He has failed indeed to convince *me*, and *I* very possibly may be quite mistaken in *my own* conjecture respecting the date of that period: but neither his particular error, nor my particular error (if they be errors) affect *per se* the great outlines either of his system or mine. Just so it is with the two objections brought against me by *An Inquirer*. If he has convicted me of drawing an illogical conclusion in one particular instance, *that* will not disprove my general opinion respecting *the little horn of the he-goat:* and, if he should

have ascertained that infidel France cannot be intended by *the great Antichrist* of St. John, he will not *thereby* have shewn that my exposition of the latter part of Dan. xi. is faulty. It has been said, that Calvinism is a building so compacted, that, if you pull out one stone, you throw down the whole edifice. Whether this opinion be right or wrong, a similar one cannot be entertained of the exposition of prophecy. *Here* a commentator may be perfectly right in *one* point, and perfectly wrong in *another*.

I. 1. *The first objection,* which *An Inquirer* brings against my interpretation of *the he-goat's little horn,* is the illogical conclusion which he has numbered 7. My reasoning he has represented with perfect fairness; and I freely acknowledge that the conclusion (7) *is* illogical, though it is a circumstance which never struck me before. Yet we may arrive at the very same conclusion through the medium of a few more steps; and, even if we could not, I think there is sufficient proof without it that *this little horn* cannot denote *the Roman Empire*. For the faulty conclusion numbered 7, let the following series be substituted; and let it be read in immediate consecution to the six preceding steps, as drawn out by *the Inquirer*. (Christ. Obs. p. 357.)

7. Consequently *a* and *b* must either have been set up by *different powers,* or by *the same power at different times*.

8. But *b* was set up by the Romans (2). Therefore, if *the second* of these conclusions be the right one, the Romans must likewise have set up *a*.

9. The Romans, however, never set up any abomination that corresponds with *a*. For *a* is the same as *c* (5); and the numbers connected with *c* compel us to refer it either to *the spiritual abomination of Popery,* or to *something contemporary with it existing during the course of the* 1290 *years*. But *a* cannot refer to *Popery* for two reasons: *first,* such a supposition would compel us to adopt the incongruous idea that *the little horn* symbolizes at once *the Pagan Roman Empire* and *the Papacy;* an idea, which completely violates homogeneity, for *the two little horns* (as I have argued at large) must be two powers of a *similar* nature; an idea moreover, which would make Daniel represent *the two little horns* as being *in some measure* one and the same; an idea therefore inadmissible, for it is incredible that *the little horn of the Roman beast,* and *the little horn of the Macedonian beast,* should alike, *in a measure,* symbolize *the papacy*. *Secondly,* the whole tenor of the prophecy teaches us, that the scene of *a* is laid in the east; whereas the scene of the papal abomination was laid in the west.

10. Since then *b* was confessedly set up by the Romans; and since the Romans never set up any abomination that answers to *a*, considered the same as *c* (5), and therefore different from *b* (6): it follows, that *the second conclusion* (7), namely, that *a* and *b* were set up by *the same power at different times,* is erroneous.

11. But, if *the second conclusion* (7) be erroneous, there remains only one other possible conclusion; and that is *the first conclusion* (7), namely, that *a* and *b* were set up by different powers.

12. *b* however was confessedly set up by the Romans. Therefore *a* was not set up by the Romans. Consequently, *the little horn,* which set up *a*, cannot symbolize *the Romans*.

The sum of the argument is briefly this: to prove that *a* and *b* were set up by *the same power at different times,* it is necessary to prove that the Romans, who undoubtedly set up *b*, afterwards set up another abomination that answers to the prophetic character of *a*. Nor is this all: it is likewise necessary to prove that the character of the Romans answers to the prophetic character of *the he-goat's little horn*. If neither of these can be proved, since the Romans undoubtedly set up *b*, it

must follow that *a* and *b* were set up by *different powers.*

2. *The Inquirer* is too accurate a reasoner not to perceive, that the whole of the last argument rests on *c* being the same with *a* (5), and not the same with *b* (6). Accordingly, under his *second objection,* he endeavours to shew, that, whether *c* be the same as *a* or not, it must be the same as *b;* and consequently, since it is uncertain whether *a* be the same, or not the same, as *b,* no valid argument can be built on its difference from *b.* The only ground however of his objection is this : *b* and *c* both occur in one continued vision : *a* occurs in a distinct vision by itself : therefore it is incredible to suppose, that *c,* instead of relating to *b,* relates to *a. The Inquirer* adds, that " it seems scarcely possible to doubt that they (namely, *b* and *c*) refer to the same event."

The basis of this objection rests on a misconception of the intent of Dan. xii. 5—13 ; and *its conclusion* is invalid, because it is irreconciliable with Dan. xii. 11.

(1.) The objection is *founded* on the assumption, that Dan. xii. 5—13, is so a part of the last vision as to be a kind of epilogue to it. This assumption I cannot admit. The passage is indeed a part of the last vision, so far as the being delivered *at the same time* can make it a part : but the last vision itself ends at Dan. xii. 4: and all that follows plainly appears to me, not to be an *exclusive* epilogue to the last vision, but a *general* epilogue both to that vision and to those contained in chapters vii. and viii. Its design is to connect all these three visions together. Thus *the three times and a half* are solely mentioned in the vision of chap. vii. and *the restoration of Judah* during a time of unexampled trouble is solely mentioned in the last vision ; but, in the *general* epilogue, *the period* and *the restoration* are stated to be chronologically connected (xii. 7). *Hitherto,* we only knew, that *the period* concerned *the papal little horn : now,* we learn from the epilogue, that it likewise, at its termination, concerns *the restoration of Judah.* In a similar manner, we find, both in the vision of chap. viii. and in the last vision, mention made of *a taking away the daily sacrifice and a setting up a desolating transgression or abomination.* Fresh mention is made of this in the general epilogue : and, *abstractedly,* I think it wholly uncertain, whether *c* in the epilogue relates to *a* or to *b,* or to both *a* and *b* considered as the same. But the prophet gives us a clue to direct us, by connecting *c* with *a certain period,* which is plainly the famous period of *three times and a half, or* 1260 *years,* with 30 *years added to it.*

(2). This connection then proves, that *the conclusion* of *the Inquirer's* objection is invalid, because it is irreconcilable with Dan. xii. 11. The exact chronology of *b* is ascertained, because there cannot be a doubt that it relates to the Romans, and was intended by our Lord. If *c* then be the same as *b,* the period connected with *c,* and likewise the second period in Dan. xii. 12, must be reconciled with the already known chronology of *b.* This however *the Inquirer* has not even *attempted* to do, and I believe never *can* do; for what possible connection can *the sacking of Jerusalem by the Romans* have with *the period of* 1260 *years,* or its *two collateral enlarged periods of* 1290 *and* 1335 *years ?* But, if the periods connected with *c* be wholly irreconcilable with the already known chronology of *b,* then it is impossible that *b* and *c* can refer to the same event. And, if *c* be not the same as *b* (which it plainly is not) then it must be the same as *a;* because otherwise we shall be reduced to the incredible supposition, that *c,* which merely occurs in the epilogue, is something different both from *a* and *b.* Lastly, if when Daniel mentions *c* he refers either to *a* or *b* (which I think indisputable) and if the periods connected with *c* prove that *c* cannot be the same as *b,* it can only remain

that *c* is the same as *a*: whence we finally arrive at the conclusion on which the preceding argument was built; namely, that, as *c* is the same as *a* (5), *a* therefore is not the same as *b* (6).

3. The Inquirer's *third objection* is founded upon some misapprehension. *Bp. Newton* indeed supposes, agreeably to his system of interpretation, that Dan. viii. 13 relates to *the destruction of Jerusalem by the Romans*: but all *my* arguments went to prove, that it could *not* relate to that event; and that *the abomination referred to by our Lord* was that mentioned in Dan. xi. 31, and described more at large in Dan. ix. 24—27, *not* that mentioned in Dan. viii. 13.

II. The Inquirer's objections to my opinion concerning *the great Antichrist* may be reduced to *two particulars*: that neither atheism, nor perhaps even infidelity, forms a necessary part of his character; and that he must be a power professedly Christian, and of an ecclesiastical nature, a teacher of corrupted Christianity, a false prophet.

1. In *the first, the Inquirer* is not consistent with himself. He admits (4) that St. John ascribes in one passage to *Antichrist* the badge on which I dwell exclusively; but adds, that in other passages he fixes on him a very different badge. This appears to me to be something very like at once conceding the point. At the same time, it is right to observe, that I do *not* dwell exclusively on that particular badge. This *the Inquirer* will find to be the case, if he will read again what I say on the subject. Vol. I. p. 104—110, (2d edit.) St. John assigns four several badges to *Antichristianism*, which form a sort of climax rising through different degrees of closely connected malignity to absolute atheism.

(1.) *He is Antichrist that confesseth not that Jesus Christ is come in the flesh.* This was the peculiar Antichristianism of the Gnostics, who by such a denegation necessarily denied the atonement; for, if Christ did not come in the flesh, he was incapable of suffering for our sins.

(2.) *He is Antichrist that denieth that Jesus is the Christ.* It is not enough to believe in *a* Messiah; we must likewise believe that *Jesus* is the Messiah.

(3.) *He is Antichrist that denieth the Son, and thence by implication the Father.* This is Deism. I think also Socinianism; for, if Christ be a mere man, it is not easy to conceive how the denial of *him* can implicate a denial of the Supreme Being. Would the denial of Moses or Elijah implicate the denial of God?

(4.) *He is Antichrist that denieth the Father and the Son.* This is unqualified Atheism.

Now, in discussing the subject, the view which I gave of it was this. That in the apostolical age, there were many tainted with the principles of *Antichrist*, some even with his worst principles, at least with the principles of Deism. That these were *the individual Antichrists* spoken of by St. John as his contemporaries. But that in due time a power was to arise openly avowing and acting upon the principles of *Antichrist*; a power, that should attain to the climax of impiety, and deny both the Father and the Son, the Father, in some cases by implication, in others directly. This power I conceived to be *infidel France*. And the Abbè Barruel has shewn, that the principles of the modern illuminati nearly resembled the secret doctrines of the Gnostic Manicheans. Whence Bp. Horsley observed, "The beginning of the monster was in the apostolic age: for it were easy to trace the pedigree of French philosophy, Jacobinism, and Bavarian illumination, up to the first heresies." The Apostle however himself seems to teach us how we are to understand the character which he gives of *Antichrist*. He says, "*Ye have heard* that the spirit of Antichrist should come." But *whence* was it that the primitive Christians heard this? Such language almost necessarily leads us to

suppose, that St. John referred to *some prophecy*, which foretold the manifestation of a power that should answer to the worst part of his description of *Antichrist*. Now where shall we find a prophecy foretelling the rise of a power which should deny both God the Father and God the Son, except that contained in Dan. xi. 36, 37? Compare this prophecy with the Apostle's description, bearing in mind his reference *ye have heard*, and see whether they do not exactly tally together: at least they tally together, if I be right in my interpretation of *the desire of women*; and of this I see not at present any reason to doubt. Daniel announces a power, which should speak marvellous things against the God of gods, and which should alike disregard the God of his fathers and him who is the desire of women. St. John reminds the primitive Christians, *ye have heard* that the spirit of *Antichrist* should come; various indeed are the shades of his character; but in the height of his impiety he shall deny (as ye have already heard from prophecy) both the Father and the Son. The Prophet and the Apostle seem to be mutually the best commentators upon each other's meaning. If the Apostle do not refer to this prophecy, what *does* he refer to? And, if he *do* refer to it, then *his* meaning must be explained by Daniel, and Daniel's meaning by *him*.

2. This reference will partly afford an answer to *the second particular*, that *the great Antichrist* must be a power professedly Christian, and of an ecclesiastical nature.

(1.) If the Apostle refer to Daniel's prophecy, *Antichrist* cannot be an ecclesiastical power. Even Mede and Newton are compelled to acknowledge that *the wilful king* cannot be exclusively *the Papacy*, because many of his actions were never performed by *the Papacy*. In fact, all his actions are manifestly of a temporal nature, unless his contempt for the God of gods and the desire of women can be styled *an ecclesiastical action*: and, if this *be* such an action, it is an action that never was performed either by *the Papacy* or by any other ecclesiastical power. There is nothing in the character of *the king*, that gives us any reason to esteem him a *false prophet* in the scriptural sense of the appellation. He exalts himself above all gods: he speaks marvellous things against the God of gods and the desire of women: he venerates a foreign god: he divides the land for a price among the upholders of that god: he wages war with the kings of the south and the north: he invades many countries, overthrowing their governments, and among the rest Palestine and Egypt: he goes forth with great fury to destroy: and at length perishes, after having pitched his tents in the glorious holy mountain. Can the power that does all this be an ecclesiastical power, a false prophet?

(2.) *The Inquirer* however argues, that, because *the many Antichrists* were professing Christians and false Prophets, therefore *the great Antichrist* must be professedly Christian and a false Prophet, namely, *the false Prophet* of the Apocalypse, as appears by his references. I see not how such a conclusion *necessarily* follows from the premises: judging *abstractedly*, it may be the right, or it may be the wrong one. From the apostolical descriptions, however, of *the Antichristians of the last days*, there is reason to believe that it is the wrong one. *The Antichrists*, contemporary with St. John, are plainly men professing Christianity, as I have all along in my dissertation considered them to be; hence he accurately styles them *false Prophets*: but St. Peter, when prophetically describing *the members of the great Antichrist in the last days*, denominates them, not *false Prophets*, but *false teachers*, using the word *teachers* moreover in direct contradistinction to *Prophets*. See 2 Pet. ii. as cited in my Diss. Vol. I. p. 99, et infra (2d edit.) Do we not hence

seem to be taught very unequivocally, that *the great Antichrist* would *not* be a false Prophet? And does not such an opinion receive additional strength from what has been said respecting the character of *the wilful king*, to which the Apostle appears to me plainly to refer? *The Papacy* is uniformly represented in Scripture as *an Apostasy*, and *its head, together with its clerical members*, as *one false Prophet:* but neither prophecy nor history give us any warrant to esteem it either *one of the many Antichrists* or *the great Antichrist* of St. John.

The Inquirer's idea, that *the denial of Christ and the Father* may mean only *the denying them in works*, seems to me very unnatural (5.) Surely nothing that St. John says can authorize such an idea. Was there any occasion to remind the primitive Christians, that *they had heard* of the manifestation of *Antichrist*, if after all nothing more was meant than *men orthodox in speculative belief, but bad in practice?* Could such men be the subject of prophecy? Have they not existed in all ages? And would it not be what is called *a truism* in the Apostle solemnly to teach his disciples, giving them withal a remarkable reference to some previous document which related to the subject, that there then were, and always would be, men whose lives did not answer to their professions, men, who "professing that they know God, *in works* deny him?" It is a dangerous method of expounding Scripture to hunt for a far-fetched meaning in preference to the more natural and obvious one. *The Inquirer* knows as well as I can tell him, that such a plan is the strong-hold of Socinians: and I cannot but think it ill-advised to do any thing, which may give countenance to their laborious attempts to explain away, rather than to explain, the obvious and natural meaning of various refractory passages.

I cannot conclude without thanking the Inquirer for his manly and liberal opposition to me. Where I have drawn an illogical conclusion, I have freely acknowledged it: and, I trust, that I shall never be found pertinaciously maintaining any opinion contrary to my real sentiments, merely because I may once have avowed it.

Your other correspondent, A. B. will find an answer to his objection in the latter end of my preface, and in the dissertation itself. vol. i. p. 4, 2d edit. When the actual accomplishment of a prophecy, that of *Daniel's* 70 *weeks* for instance, has shewn that *a prophetic day* denotes *a natural year*, and not *a year of* 360 *days*, we no longer labour under any uncertainty. In fact, A. B. does not consider, that 1260 *natural years* are exactly the same as 1260 *years of only* 360 *days each*, when to these last *the intercalary months* are added, which the ancients were regularly wont to do: and, if we follow the ancient mode of computation in *one* particular, we ought to follow it *throughout*. Mede and Newton, not to mention other commentators, both understand *the* 1260 *days* precisely in the same manner as myself.

I am, &c.

G. O. FABER.

ON DR. TAYLOR'S KEY. NO. VIII.

CONCLUSION.

A FEW observations remain yet to be made on the extraordinary and able performance which has been considered.

Although it has not been denied, that the terms expressive of Christian privileges are sometimes to be understood in a lax and general, or, if it should please the admirers of Dr. Taylor's scheme better, Jewish sense, as any terms decisively expressive of spiritual excellences and blessings may be applied and understood, yet it is evident from what has been said, that this is the least proper and by far the least common application of them. And the principal error of Dr. Taylor lies in having given to the external

and inferior sense of the terms in question a pre-eminence and superiority to which they are by no means entitled, while the spiritual and highest sense is thrown completely in the back ground. It is not enough to say, that Dr. Taylor has allowed the spiritual blessings under other terms, and particularly under the head of what he calls *consequent blessings*; although this statement is far from being correct, yet he was bound to find them where they were expressed. It is, at least, irreverence to the word of God not to do so. The inadequate and unworthy notions which this theologian entertains and has inculcated, and which are the very groundwork of his scheme, concerning the fall of man, the atonement, the proper divinity of Christ, the object of his mission and works, and the necessity of divine grace, and other connected doctrines, certainly prepared the way for, although they might not be the real foundation in the mind of the author, of the depressed view which he has given of those Christian privileges, which are never spoken of in Scripture but with expressions of the highest value and the most grateful emotion. And, indeed, this is a circumstance of great importance in the present inquiry. It is, I think, impossible to read the work under examination with any attention, and not be sensible of its chilling and paralysing effect on the affections. The very character of those who are most attached to the system confirms the reality of this effect. There are, it is true, in this very performance, many passages expressive of strong affection, and enounced in the most characteristic and energetic language of the Gospel: but for myself I must own, although I have already made somewhat of an exception for the case of the author, that I never could peruse them without an irresistible impression of their heterogeneity with the spirit and feelings which the rest of the work excites. They seem unnatural, forced, and, from that cause, almost insincere. In connection with the rest of the work, they seem to exhibit the phenomenon of fire on ice or in water. It was long after the commencement of my theological studies, that I met with Professor Frank's *Manuductio ad Lectionem Scripturæ Sacræ*; and, although the idea was not altogether new to me, the distinct and lucid manner in which the doctrine of the *affections*, as a source of sacred criticism, is stated and expanded, afforded me much satisfaction and instruction. This is a species of criticism far less attended to than it deserves, and which, were it duly attended to, would infuse much more correct and vivifying views of sacred truths into the minds of scriptural students, and most effectually guard them against those cold, speculative systems, which occupy the arctic regions of theology *. Dr. Taylor has left the outward form, and all

* The reader may need to have it explained, that this species of criticism argues from the affections, love, hatred, joy, grief, &c. and the degrees of them, whether expressed, or evidently implied, to that interpretation of the passages with which they are connected, which corresponds with such affections. See the work, pp. 105—134. Ed. 1706. I am anxious to vindicate to this judicious and Christian critic a rule for understanding the Scriptures which has generally been attributed to Locke. *Lege, relege, repete integram Epistolam* (Epistolas enim Apostolicas hic præcipue intelligo) *a capite ad calcem, in ipso fonte Græco, in exemplare etiam, si ad manus fuerit, antiquiori, versibus non ita distincto*; ut Epistolam ab amico scriptam, non interrupta serie, bis terque quaterque legere solemus, donec mentem amici recte percipiamus, ac totius Epistolæ Argumentum conceptui nostro evidentissime sese sistat; velut credere potes, *e. g.* Corinthios scriptam ad se Epistolam Pauli frequentius legisse, ac non carptim, et κατα κεφαλαια, sed totam simul perlegisse, donec ipsis de mente Pauli ex asse constaret. Certe multum difficultatis inde nascitur, quia multi, imo plerique, dum tractant scripturas, divellunt ac discerpunt quasi textus, ac separatim aggrediuntur, quæ tamen cum antecedentibus et consequentibus conjungi debere, facile videre possent. (pp. 45, 46.)

the titles of Christianity, but he has at least so lowered it by his regimen, as to deprive it of its true vigour, and almost of life. His privileges, which are sometimes depressed to accord with the character of the irreligious, sometimes exalted not to contradict the high terms in which they are expressed, are in reality, and in conformity with his own system, little more than sounding names—*vox et præterea nihil*; and the censure applied to Epicurus might, without any considerable violence, bear a further application to Dr. Taylor, *re tollit, oratione relinquit deos.* The whole scheme of this writer is calculated to divert men from the personal application of scriptural truth. In the descriptions of sin and the denunciations against it, they are tempted to see nothing but Heathens, and, in general, only their outward iniquities: in the descriptions of holiness, and evangelical privileges, their thoughts are first and principally turned to the primitive converts. *Nemo in sese tentat descendere.* They are not invited to look into their own hearts, to examine them by the holy and inflexible law of God, to see and acknowledge their guilt with humility and contrition, to see and acknowledge the necessity of that great expedient wrought by God for their restoration, in the gift, both of his Son, and of his Spirit. Their Christian privileges they are not instructed to look upon as personal: spiritual personal holiness is not necessary to their being accounted holy: they may be sanctified without sanctification, regenerate without regeneration. In fact, the scheme of Dr. Taylor has so curtailed the number of terms expressive of character, that the reader, with his interpretation, may travel a great way in the Scriptures of the New Covenant, without meeting with any thing which belongs more to a sincere than to a hypocritical Christian professor.

The two main pillars, upon which the unscriptural fabric of Dr. Taylor is supported, are, that those expressions designating Christian privileges, which are derived from those used under the Jewish Dispensation, are to be understood in the same, or nearly the same sense, as in their original application; and that their application under the Christian dispensation is not general, but *universal*, applicable to every member, good or bad, of any professedly Christian society. I flatter myself, that I have applied rational and scriptural argument to these pillars with such effect, that the temple supported upon them has fallen: but, as I trust, without burying me in the ruins.

That the system of Dr. Taylor should possess the plausibility which must be acknowledged to belong to it, and by which questionless it has imposed upon many, will create no difficulty, when the parallelisms which exist between many systems of truth and falsehood are considered. The dualistic hypothesis will solve the present unequal dispensation of things. Optimism, or Pessimism, (if I may invent the term), will do the same, in a considerable degree: the first vindicating Providence, the second according with a great part of our present experience, particularly in the view of those who are inclined to contemplate the dark side of the picture. Pantheism asserts, in the strictest sense, the divine omnipresence, and will admit, with true piety, many sublime speculations *. Mysticism unites with the true faith still more intimately; and Atheism itself relieves us of all anxiety to account for the present course of human affairs. Popery has already been shewn to bear the same spurious agreement with what the Scripture enounces respecting the Church of Christ. And, indeed, which is a curious circumstance, Popery, professedly the great aversion of our author, is so congenial with his system as to agree with it in several

* Witness Pope's Essay on Man.

striking particulars,—in representing the privileges of the Gospel as of a corporate and external description, and a considerable part of the New Testament as virtually obsolete * ; in the fiction of a *double* justification, although their notions of the doctrine have a slight shade of difference, in lowering faith to mere profession † ; and in asserting the doctrine of the merit of saints, upon which Dr. Taylor inadvertently blunders ‡.

Upon the whole, if I have succeeded in overthrowing the hypothesis of this laborious and able divine, although I would not undervalue the arguments, whether from scripture or reason, by which I have in part effected so signal an exploit, yet in justice to the hero himself, it must be acknowledged, that it has, in a considerable degree, been achieved by his own contradictions ; and that, if I have beheaded this Goliath, it has been with his own sword.

I have only, in the close, to repeat my dissatisfaction with the scheme which Dr. Taylor has here proposed of the doctrine of the Gospel, and to denounce it, not only as liable to abuse, but as inviting and justifying abuse. The key of this author is not, I am persuaded, the legitimate one. I should rather be tempted to resemble it to some of those false keys, vulgarly called picklocks, of which a collection may be seen in Newgate. The *web* of the key, to speak technically, is, in those ingenious instruments, cut to as slender a form as is consistent with the strength necessary for turning the bolt, in order that the chance of impediment from the wards may be as little as possible. But the lock, with which this theological adventurer had to do, was of such a peculiar construction, as to resist every effort to open it, except with the true key. The Doctor gave some desperate wrenches, and doubtless imagined that he had effected his purpose when he found the key turn in his hand. But it has been discovered by others, that he did no more than break it in the lock, and the bolt, for any thing which he has done to remove it, remains where it was before.

* Melancthon, speaking of the monks in the Romish Church, in his Preface, or, as he calls it, Dispositio Orationis ad Romanos, writes, Olim ita legebatur hæc Epistola, ut illa tam longa disputatio superior nihil ad nostra tempora pertinere putaretur, sed dicebatur esse scripta propter rixas illorum temporum de Judæorum ceremoniis. Opp. Part. Quart. p. 29.

† See Jewell's Defence, pp. 302—306, ed. 1611.

‡ Sect. 157. The principles before laid down evidently lead to this conclusion, whatever the Doctor may say.

To the Editor of the Christian Observer.

The observations of your able and interesting correspondent, Alcanor, in your number for May last, on Prematureness of Religious Profession, gave rise to a series of reflections in my mind, which, if you should deem them worthy of attention, you will lay before your readers. The author of that excellent paper very feelingly laments his disappointment, on finding the religious world, into which he had newly entered, "*crowded with dubious or incomplete characters ;*" and he has, in my opinion, successfully traced much of this deplorable evil to what he terms, "*Prematureness of Religious Profession.*" He has also thrown some important light on the inquiry which has already occupied some of the pages of the Christian Observer, concerning the unhappiness of many professedly religious persons ; but which, in common with him, I am anxious to see more fully discussed. Notwithstanding the satisfactory explanation which the writer in question has given of the origin of those imperfect characters, which every one who is conversant with the religious world must have too frequently ob-

served, it has occurred to me, that something may be added with advantage respecting the causes which *continue to prevent* such persons from *correcting their errors*, and *improving their characters;* that is, in fact, from becoming truly the disciples of Christ. I shall arrange the observations which I have to make on this subject in the order in which they arose in my mind.

The first of those causes of the continued imperfection of many characters professedly religious, which I shall mention, is *the want of a habit of serious and steady reflection.* Inconsideration is on all hands allowed to be one chief cause of carelessness and irreligion in general. It was the complaint of a Prophet in his day, that "no one *considered* within himself, or said, what have I done?" and in consequence, vice and impiety universally prevailed. On the other hand, repentance is generally represented as beginning in serious consideration and reflection, as in the case of the returning Prodigal. So, also, upon those stated and solemn occasions, when those who are more advanced in religion are desirous of correcting their errors, and quickening their progress, *reflection* naturally precedes their reformation. "*I thought on my ways,*" said the Royal Penitent, "and turned my feet unto thy testimonies;" and without this occasional self-examination, the life of religion cannot be preserved. *But this is not enough.* Many persons, who at particular times bestow a few serious thoughts on their state and conduct, derive but little permanent benefit from it; and one reason of this is, that their reflection is not sufficiently *steady and habitual.* Their examination of themselves is like that of one "who beholdeth himself in a glass, and goeth his way, and straightway *forgetteth* what manner of persons he was." If we wish to become real Christians, we must not act thus. It is not sufficient that we should now and then think of our characters, when we are, as it were, *forced* upon it by some outward circumstance. The effect of this will be slight and temporary. This will never render us sound and improving Christians. For *this* purpose, we must *habituate* ourselves to reflection. The precepts of the divine word, and the discourses which are formed upon them, must be the subjects of frequent and patient consideration. Self-examination must be *a daily work.* The advice of a wise philosopher of old must be adopted—of reviewing at the close of each day the course of our thoughts, words, and actions. This would materially tend to keep alive in our minds religious impressions, to prevent one false step from being followed by another—to preserve us from various evils to which those who live carelessly, and as it were at random, are exposed—and to ripen good desires, and dispositions, into settled habits of wisdom and piety.

Closely connected with the want of serious and habitual reflection, is another cause of imperfection in religion; and that is, *the neglect of acting promptly and resolutely* on convictions of sin and duty. A person hears a sermon, or reads a book, or converses with a friend, or reflects upon his conduct, and he is convinced, perhaps, that he is not in a right state of mind; that his religion is not what it ought to be; that he is indulging this or that bad disposition, or neglecting this or that duty: he perceives and acknowledges this to be so; he confesses and laments it before the great searcher of hearts; and prays that he may repent and amend his ways. But what too frequently follows? *He neglects to act* upon these convictions. An occasion presents itself, by which he is tempted to indulge the sinful temper or conduct for which he has been condemning himself. He does not immediately resist, or turn from it. He parleys with it. He yields a partial, perhaps a *reluctant* consent to the temptation, and finds himself again en-

tangled and overcome. So with respect to duty. An opportunity offers of performing some neglected instance of this kind, but instead of eagerly embracing it, he suffers it to pass by unimproved; in consequence, the neglect continues as before, and his convictions of the evil of it become fainter, and less likely to influence his conduct. Thus he has perpetually to *begin* a religious course; is always recurring to the first principles of the doctrine of Christ, and is never going on towards perfection. I would wish particularly to impress this important point on the minds of any of your readers who may feel interested in the present subject. What was once said respecting the most essential requisite in the art of eloquence, may, with some difference of meaning, be justly applied to this point. Action is, without doubt, the first, second, and third thing in real Christianity. We may read and hear, reflect and resolve continually; but if we do not *act* correspondently, it is all in vain. It is surprising, also, how much farther a single act of obedience to the will of God, of self-denial, of forbearance, of charity, will go towards our religious progress, than a whole train of the most just and promising speculations *. This is, indeed, *the order* which God has appointed for our instruction, comfort, and salvation. "*If any man will do his will,* he shall know of the doctrine whether it be of God." "We know that God heareth not sinners; but if any man be a worshipper of God, and *doeth his will,* him he heareth." "To him that hath," that is, that *acteth* upon the grace bestowed on him, "shall be given, and he shall have more abundantly." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth the will* of my Father which is in heaven." In all these passages, *the stress,* we may perceive, is laid on *practice.* So, we may be assured, that one great cause of the imperfection and backwardness in true religion of many professed Christians, is their neglect of simply and steadily acting on acknowledged principles and convictions; and that one of the most effectual means of becoming *indeed* the disciples of Christ, is to labour, to the utmost of our power, to reduce them to *practice.*

But I proceed to state a *third* cause of the imperfect religion complained of; which is a certain false and dangerous notion, *that entire and constant devotedness to the service of God is destructive of true happiness.* A more fatal mistake than this can scarcely be made, and yet it is to be feared that it is of very great and general prevalence. It seems to be laid down as an undoubted maxim by *the world,* that if you are religious, you must be miserable; that every step you take towards becoming a real disciple of Christ, is a step towards mortification, dulness, and unhappiness; that the Gospel, instead of being intended to *bless* mankind, was intended to torment them before the time! But how greatly do they who think thus, wrong this unspeakable gift of God! How wretchedly do they mistake its design! How palpably do they contradict the reason of things, and the general experience of all true Christians! This lamentable error is not, however, solely confined to those who are altogether ignorant of real Christianity, and live entirely to themselves and to the world. It affects many who know and profess better things; who are in some measure awakened to a concern for true religion, and have made some progress in it. *Even they* are sometimes led to fear, that if they give themselves up *without reserve* to the service of God, they shall lose some of their present

* Whoever wishes to see this important point fully stated and illustrated, would do well to read with attention the observations of Bishop Butler respecting it. Analogy, Part 1. Chap. 5. Of a State of moral Discipline.

enjoyments, and be obliged to submit to much constraint and self-denial. The source of this sad error is the spiritual blindness and depravity of our nature. The Holy Scriptures inculcate no truth more frequently and strongly, than that misery, both present and future, is the inevitable consequence of sin, as happiness is of obedience to the will of God. It is "*the way of transgressors*" which is "*hard;*" it is the yoke of *sin* which is grievous and burdensome. It is of *the wicked* that it is said, "*destruction and misery* are in their ways; *but the way of peace have they not known.*" "There is *no peace*, saith my God, *to the wicked.*" But of *the righteous*, it is said, "*great peace* have they that *love thy law*, and nothing shall offend them." Of *wisdom*, that is, of true religion, it is declared, "Her ways are ways of *pleasantness;* and all her paths are *peace.*" "My yoke," said our blessed Lord, "is *easy*, and my burden is *light.*" Let not any one, then, be deceived by this common and prevailing delusion. There is, it must be admitted, a *sort of enjoyment* in the pleasures of sin, which we are naturally disposed to mistake for true happiness; but it is, at best, earthly, sensual, unsatisfactory, and of transitory duration. At length, it becomes distasteful, and *the end of it is death.* It must also be admitted, that *the beginnings* of a religious life are generally accompanied by so many painful and humiliating reflections, and by the exercise of so much self-denial, that it may not seem to answer those descriptions of peace and happiness which are so frequently given of it. Hence many are tempted to doubt their truth, and to return to the ways of sin and the world for happiness; forgetting, that the promises of Scripture are made to *continuance* and *perseverance* in it, not to a wavering and temporary regard to it; and that, after all, it is *tranquillity, rest, peace of mind*, not *tumultuous and vivid enjoyment*, which is held out to us as the effect of pure and undefiled religion. We ought, therefore, to be on our guard against this temptation; particularly if we are young and inexperienced, or weak and imperfect Christians. We ought to consider it as an eternal and unchangeable truth, that real happiness is to be attained only by obedience to the will of God. We should reject, as utterly false and unfounded, and as the suggestion of the father of lies, every insinuation to the contrary; and assure ourselves, notwithstanding every thing which may for a time seem to oppose it, that in conscientiously and patiently keeping the divine commandments, there is, indeed, "great reward."

These, Sir, are some of the causes which have occurred to me of that imperfect state of religion which is so commonly to be found amongst professed Christians. I have still two others to state, together with some concluding observations on this subject; which, as they may unduly extend the limits of one paper, I shall defer to your succeeding number.

I am, &c.

CASSIAN.

To the Editor of the Christian Observer.

I TAKE the liberty to send you the following extract from "Bates's Christian Politics," which may serve as a supplement to the excellent papers, which have already appeared in the Christian Observer, on the subject of preaching, as it strongly recommends the ancient method of expounding the Scriptures, instead of that which is now so generally adopted, and over which it appears to have many advantages; and as I wish to impress it on the minds of the clergy in general, I cannot do it better than in the words of the above author, whose work may not fall into the hands of many of your readers. Mr. Bates, speaking of the Church, says, (p. 218—222.)

"Her general discourses from the pulpit, should rather be plain and expository, than curious or polemical, or confined to single and insulated texts of Scripture. The bulk of most congregations is composed of the poor and the unlearned, to whom a sermon must be plain, both in its matter and expression, to be intelligible; it must neither be perplexed with subtleties, embarrassed with learning, nor clouded with rhetoric. What constitutes the chief matter of a truly evangelical ministry, may be learnt from the Apostle Paul's address to the elders of the Church of Ephesus, in which he tells them, that *he had kept back nothing that was profitable for them*: that *he had taught them publicly, and from house to house; testifying both to Jews and Greeks, repentance towards God, and faith towards our Lord Jesus Christ*; observing, in conclusion, *that he had not shunned to declare unto them all the counsel of God.*" (Acts xx. 20, 21, and 27), which shows, that the standing subject of his teaching, amongst them, consisted of no abstruse or curious speculations, but of the two great fundamental doctrines of the Gospel, repentance and faith. And in what language the Church ought to speak to her children, she may also collect from the example of the same Apostle, who, *in declaring the testimony of God, came not with excellency of speech; not with enticing words of man's wisdom, but in demonstration of the spirit; nor with wisdom of words, lest the cross of Christ should be made of none effect.* (1 Cor i. 17. and ii. 1—4.) In which passages, though no one will suppose that any exclusion was intended of that simple and pathetic eloquence of which the Apostle himself was so great a master; there is certainly contained a strong censure of those pedantic or declamatory harangues, which are so often admired, and so little felt or understood. Again: were the Church oftener to use familiar expositions, attended with suitable applications, of larger portions of Scripture, instead of regular sermons upon single texts; it might be more conducive to general instruction and edification. The little capacity of the bulk of the common people to comprehend a long and digested discourse upon any subject, is scarcely credible to those who have not attended to it. Exactness of method, or a train of argument, is lost upon them; and all that they will be found to retain of an address thus constructed, will be a few simple or pointed observations, which they would have received more easily, and with better effect, had they been delivered in a more familiar way; besides that, by the expository method, a greater proportion of divine truth is brought under consideration, and with more of that powerful simplicity, in which it is presented in Scripture. Hence we may infer the general superiority of scriptural and practical expositions, at least to ordinary congregations, whatever may be alleged in favour of sermons, or discourses from a single text, before some auditories, and on particular occasions. Nor do I recollect in the whole Bible a single instance of a discourse formed after the same model with that of our present sermons; and it is certain, that the expository mode of preaching was by far the most prevalent, during the first and best ages of the Christian Church. *Justin Martyr*, near the close of his apology, informs us, that "on the day called Sunday, all that lived either in city or country, met together at the same place, where the writings of the Apostles and Prophets were read; that when this was done, the Bishop delivered a discourse, in which he instructed the people, and animated them to the practice of what they had heard." Upon this passage, Dr. Cave observes, that "Sermons in those times were nothing else but expositions of some part of the Scriptures which had been read before, and exhortations to the people to obey the doctrine contained in them; and commonly

were upon the lesson which was last read, because that being freshest in the people's memory, was most proper to be treated of, as St. *Austin* both avers the *custom*, and gives the reason." *Origen, Chrysostom*, and *Austin*, were highly distinguished from their *expositions*: and since the reformation, many eminent Protestants have laudably copied their example. As an additional authority for what I have advanced under this head, I shall subjoin the following passage from Bishop Burnet. "Long sermons, in which points of divinity or morality are regularly handled, are above the capacity of the people; short and plain ones upon large portions of Scripture, would be better hearkened to, and have a much better effect; they would make the hearers understand and love the Scriptures more." (Conclusion of the History of his own Times.)

A sincere well-wisher to the
CHRISTIAN OBSERVER.

To the Editor of the Christian Observer.

IN one of your late Numbers you alluded to a prayer which is read every day by the Chaplain of the House of Commons, and as I presume also by the youngest Bishop in the House of Lords, antecedently to their proceeding to any business. I do not find this prayer in any of our Common Prayer Books, and as I am led by a slight recollection of it, to conceive that it is very excellent, I am persuaded that you will gratify your readers by the insertion of it in your next Number, by doing which, you will also particularly oblige,

A CONSTANT READER.

We have much pleasure in complying with the wish of the correspondent from whom we have received the above letter, and we agree with him in the excellency of the prayer in question. We should be much obliged to any of our readers who would have the goodness to supply us with a copy of the prayer used in like manner in the American Congress, as well as for any information which they can give us as to the practice of reading a similar prayer in any of our colonial legislatures.

PRAYER USED IN THE BRITISH PARLIAMENT.

Almighty God! By whom alone Kings reign and Princes decree justice, and from whom alone cometh all council, wisdom, and understanding. We thine unworthy servants here gathered together in thy name, do most humbly beseech Thee to send down thy heavenly wisdom from above, to direct and guide us in all our consultations, and grant that we, having thy fear always before our eyes, and laying aside all private interests, prejudices, and partial affections, the result of all our councils may be to the glory of thy blessed name, the maintenance of true religion and justice, the safety, honour, and happiness of the King, the public wealth, peace, and tranquillity of the realm, and the uniting and knitting together of the hearts of all persons and estates within the same, in true Christian love and charity, one towards another, through Jesus Christ our Lord and Saviour. *Amen.*

MISCELLANEOUS.

To the Editor of the Christian Observer.

IN a former number of your work (Vol. for 1806, p. 607,) you inserted a transcript of letters, which had been addressed by his Majesty King George the First, and Archbishop Wake, to the missionaries,

Bartholomew Ziegenbalgius, and John Earnest Grundlerus, who had undertaken the first Protestant mission to India. Having met with the reply which these excellent men made to one of his Majesty's letters, I have transcribed it for your use, and now send it to be disposed of as you may judge fit. I should hope that the example which it furnishes of ardent but well tempered zeal, and of unwearied and judicious exertion, in the cause of Christ, might provoke to jealousy some at least of my clerical brethren. Are souls less precious in England than in Hindostan? Or are they not here also perishing for lack of language? How ought we all to be ashamed of our supineness and inactivity in the discharge of our ministerial functions! May God forgive us this sin, and inspire us with the spirit of a Ziegenbalgius, a Swartz, and a Gericke. Then, through the blessing of God, may we hope to witness the prosperity of our Zion, and to see her the glory and praise of the earth.

TO THE KING OF GREAT BRITAIN, &c.

"Most Serene, Most Potent, and Most Gracious King and Lord.

"Your Majesty's most gracious letter of the 3d of September, 1717, came to us on the 4th of May following. We received it with the greatest joy imaginable, and were highly comforted and quickened in our zeal for the glory of Almighty God, when we read these your Majesty's most gracious expressions: 'as we shall be always well pleased to hear of the happy progress and success of this work, so we shall, at a proper season, be found ready to assist you in what shall tend to the promotion of this affair and your encouragement.' Your Majesty hereby most graciously allows us to make a further report of the state of our affairs, and we thence conceive joyful hopes that your Majesty will add to the glorious title of a powerful defender of the faith, the noble character of its zealous promoter; not only by supporting the reign of Jesus Christ in your own dominions, but also by promoting and extending it among the Heathens and Infidels, in the most remote parts of the world. Therefore, after having heartily thanked God Almighty for inclining your Majesty's heart toward so holy a design, and with the profoundest submission acknowledged your Majesty's high favour toward us your unworthy servants; may it please your Majesty to accept of the following account of the state of that work in which we are employed.

We the Missionaries, on our part, are endeavouring, according to the measure of the grace God Almighty has imparted to us, plentifully to spread abroad the seed of the word of God among the Heathens in their own language, there being no other means of touching the hearts of the Indians in order to their conversion. We also maintain Indians to assist us as Catechists, for which function we first prepare them, by instructing them in the saving faith of Jesus Christ, and then send them to propagate it among the Heathens. To such places, whither the instruction of the Gospel, by word of mouth, cannot reach, we send our printed Malabarian books, which are read in these parts by many of all sorts and degrees. As we are perfectly sensible that to promote and perpetuate such an undertaking, a solid foundation must be laid by translating the Holy Scriptures, and publishing other instructive books in the language of the country, we did a good while ago finish and publish a translation of the New Testament, and are now labouring with great application, in translating the Old Testament into the Malabarian and Portuguese languages. Besides, we compose every year some books for instructing of the Heathens, containing the fundamentals of the Christian religion; for better publication of which the printing press we have received

from our benefactors in England, is of great use to us. That our printing press may always be provided with a sufficient quantity of letters, we entertain in the mission persons for cutting molds, and casting letters, as also for binding books, being furnished every year with the necessary tools and materials from England, by the laudable society for promoting Christian Knowledge. To supply the want of paper, we have been at great expense in erecting a paper mill here. And so, under the invocation of the name of God, we plentifully disperse, both by word of mouth and writing, in this Heathen country, the Gospel; which makes a happy impression on the minds of many of the inhabitants. Some, indeed, particularly their Bramins or Priests, gainsay and scoff. Others come to a sense of the abominations of idolatry, and leave off worshipping their idols. Others are brought to better principles, and shew in their discourse and writing, that they have got a greater light than their forefathers. Others again give full assent to all the truths of Christianity, but out of a worldly consideration, wave baptism, and the name of Christian. But some break through all difficulties, and subduing their reason to the obedience of faith, resolutely profess Christianity. These are for some time instructed by us and our Catechists, and afterwards when they give true signs of repentance and conversion, are received into the bosom of the Christian Church by baptism. Those, who are become members of our congregation, we are instructing with all diligence, that Jesus Christ may be formed within them. Our *private* exercises with them are daily catechizings, by sending our Catechists to their habitations, to enquire into their way of life, to examine them upon the catechism, to pray with them, and to make a report to us the missionaries of what passes among them. To exercise them in praying, we have set hours thrice a week, in which prayers are read to them in private. We give free occasion to every one of them to communicate to us their concerns. Our *public* exercises consist in preaching to them every Sunday, in the morning, a Sermon in the Malabarian language, and another in the Portuguese: and in the afternoon we catechise in both languages. Besides, we preach a Sermon in the High Dutch for the Europeans; every Wednesday we catechise at Church in Portugueze, and every Friday in Malabarian. As to the children of either sex that belong to our congregation, we instruct them all in our schools, in the principles of Christianity, reading, writing, and other useful knowledge. They are maintained in every thing at our charge. We have erected a seminary for such as we design for the service of the Gospel, to be furnished thence with proper catechists, preceptors, and clerks. Such boys as want necessary capacity, we put to learn handy-crafts. We have also established schools, one in this town, and another in a popular borough not far off, where they are instructed by Christian tutors, and have full allowance, except victuals and clothes, which their parents find them.

"The Lord having so blessed our labours, that the new planted congregation increases every year; the first Church which we built became too narrow, upon which we found it necessary to build one more spacious; and it pleased God to furnish us with means to finish it in two years time; and on the 11th of October last it was consecrated in the name of the Holy Trinity; and we are now constantly preaching in it in three languages. We have, likewise, at the desire of the English, who live on this coast, erected two schools, one at Fort St. George, and another at Fort St. David. The present governor of Fort St. George is a special friend to the mission, and has lately remitted to it a considerable present. The rest of our

friends here have cheerfully supplied our wants this year. The Lord, whose work it is, guide us for the future by his divine providence, and stir up in Europe many promoters among persons of all ranks, that in these last times, the salvation of the Heathens may be sought with earnestness, and their conversion promoted by the whole Christian Church. That our most merciful God may crown your Majesty with all prosperity, is the devout prayer of most serene and most gracious King and Lord, your Majesty's most humble and most obedient servants,

"BARTHOLOMEW ZIEGENBALGIUS,
"JOHN EARNEST GRUNDLERUS."

Tranquebar,
5 *Dec.* 1718.

In another communication of the first of these missionaries to the society, as I apprehend, for promoting Christian Knowledge, I have met with some very interesting details, a part of which I will here transcribe, in order to exemplify the uniformity of the operation of the Gospel of Christ, when preached with wisdom, fidelity, and zeal.

"After the Gospel of Christ had begun to be preached to the Heathen world, many commotions were observed among Heathens, Mahometans, and popishly affected Christians. Before we began to preach here, every one thought himself safe in his wonted way of religion, without any doubt about his future salvation; but after we began to call in question the goodness of their religion, and alarmed them into some doubts and apprehensions, many have exclaimed against us, and loaded our labour with lies and calumnies. Others have been so far convinced as to own they stand in need of a thorough conversion, and been willing to discourse with us more at large about their better concerns; but then they have suffered themselves to be diverted from so good a design by the cunning of Satan. Others have agreed with us in many points, and have approved of whatever is written in the word of God concerning a holy and virtuous life; but then they have refused the name of Christians, pretending they could be saved without all this. Some at last have been entirely convinced of the necessity of believing on Christ, and of being baptized in his holy name, and have fully complied with these terms. However, before their admission to so sacred an ordinance, they have been faithfully instructed in the most necessary articles of our religion, especially about the nature of faith in Christ, and true repentance preceding it. Whenever we found so saving a change in some degree upon their minds, attended with a hearty desire to be admitted to baptism, we then made no further delay in administering it to them."

I would here take the liberty of asking those who would be disposed to censure a similar statement, if given at the present day by a minister of the Church of England, as descriptive of the effects of his labours, (and I believe it might truly describe them in many instances) what there is so dissimilar in the circumstances of at least the popishly affected Christians of India, and the nominal Christians of Great Britain, to render the use of language which is admitted to be properly applied in one case, improper in the other?

But to return to Ziegenbalgius, I shall extract from his letter but one passage more, which may furnish an useful hint to missionaries.

"When I first began," he says, "to preach in Malabaric, I did alwayschuse such a sentence of Scripture as treated upon an article of faith *; and this I explained in an easy doctrinal manner. According to this method I preached twenty-five sermons, and therein I opened, as well as I could, the principal

* How widely different was this mode from that which the Edinburgh Reviewers would recommend. And yet note its effects.

branches of our holy religion. Afterwards, being straitened for time, I could not set down any longer my sermons at large, but was fain to preach without the help of such notes. However, I did earnestly meditate upon every point I was to propose, that I might deliver it in a good connection, and with all plainness; expounding the text, and then applying it by way of instruction, correction, consolation, &c." "In externals," he adds, "we follow the ritual of the Church of Denmark, on purpose to prevent the frivolous aspersions of those who would insinuate, as if we ordered every thing by our own head and fancy; though we do not think it convenient to introduce in India every little circumstance that may be innocently used in Europe. Thus we durst never conform to the wearing of a crucifix drawn on the top of the surplice, as the custom is in some Churches of Europe; for should we use this, the Heathens would certainly take the crucifix as an idol and worship it. For this reason we altogether abstain from all manner of pictures and images which in other countries may be more inoffensively used. All other rites and ceremonies are ordered in such a manner as may prove to edification. As for confession in particular, it gives us a fair opportunity to discourse with our people about the state of their souls, and to stir them up upon that occasion to the unfeigned practice of true religion."

S.

ACCOUNT OF DR. BEATTIE'S INTERVIEW WITH THEIR MAJESTIES,

Being an Extract from his Diary *.

TUESDAY, 24th of August (1773) set out for Dr. Majendie's† at Kew Green. The Doctor told me, that he had not seen the King yesterday, but had left a note in writing, to intimate, that I was to be at his house to-day: and that one of the King's pages had come to him this morning to say, "that his Majesty would see me a little after twelve." At twelve, the Doctor and I went to the King's house at Kew. We had been only a few minutes in the hall, when the King and Queen came in from an airing, and as they passed through the hall, the King called to me by name, and asked how long it was since I came from town. I answered, about an hour. "I shall see you," says he, "in a little." The Doctor and I waited a considerable time, (for the King was busy), and then we were called into a large room, furnished as a library, where the King was walking about, and the Queen sitting in a chair. We were received in the most gracious manner possible, by both their Majesties. I had the honour of a conversation with them, (nobody else being present but Dr. Majendie) for upward of an hour, on a great variety of topics, in which both the King and Queen joined, with a degree of cheerfulness, affability, and ease, that was to me surprising, and soon dissipated the embarrassment which I felt, at the beginning of the conference. They both complimented me, in the highest terms, on my "Essay," which, they said, was a book they always kept by them: and the King said, he had one copy of it at Kew, and another in town, and immediately went and took it down from a shelf. I found it was the second edition. "I never stole a book but one," said his Majesty, "and that was yours; (speaking to me) I stole it from the Queen to give it to Lord Hertford to read." He had heard that the sale of Hume's Essays "had failed, since my book was published; and I told him what Mr. Strahan had told me in regard to that matter. He had even heard of my being in Edin-

* An account of the Life and Writings of James Beattie, LL. D by Sir W. Forbes, Bart. vol. i. p. 268—273.

† Dr. Majendie, Prebendary of Worcester; the father of the present Lord Bishop of Chester.

burgh, last summer, and how Mr. Hume was offended on the score of my book. He asked many questions about the second part of the "Essay," and when it would be ready for the press. I gave him, in a short speech, an account of the plan of it: and said, my health was so precarious, I could not tell when it might be ready, as I had many books to consult before I could finish it; but, that if my health were good, I thought I might bring it to a conclusion in two or three years. He asked, how long I had been in composing my "Essay?" praised the caution with which it was written; and said, he did not wonder that it had employed me five or six years. He asked about my poems. I said, there was only one poem of my own, on which I set any value (meaning the "Minstrel") and that it was first published about the same time with the "Essay." My other poems, I said, were incorrect, being but juvenile pieces, and of little consequence, even in my own opinion. We had much conversation on moral subjects; from which both their Majesties let it appear, that they were warm friends to Christianity; and so little inclined to infidelity, that they could hardly believe that any thinking man could really be an Atheist, unless he could bring himself to believe, that he made himself; a thought which pleased the King exceedingly; and he repeated it several times to the Queen. He asked, whether any thing had been written against me. I spoke of the late pamphlet, of which I gave an account, telling him, that I never met with any man who had read it, except one Quaker. This brought on some discourse about the Quakers, whose moderation, and mild behaviour, the King and Queen commended. I was asked many questions about the Scots universities, the revenues of the Scots clergy, their mode of praying and preaching, the medical college of Edinburgh, Dr. Gregory, (of whom I gave a particular character) and Dr. Cullen, the length of our vacation at Aberdeen, and the closeness of our attendance during the winter, the number of students that attend my lectures, my mode of lecturing, whether from notes, or completely written lectures: about Mr. Hume, and Dr. Robertson, and Lord Kinnoull, and the Archbishop of York, &c. &c. His Majesty asked what I thought of my new acquaintance, Lord Dartmouth? I said, there was something in his air and manner, which I thought not only agreeable but enchanting, and that he seemed to me to be one of the best of men: a sentiment in which both their Majesties heartily joined. "They say that Lord Dartmouth is an enthusiast," said the King, "but surely he says nothing on the subject of religion, but what every Christian may, and ought to say." He asked, whether I did not think the English language on the decline at present? I answered in the affirmative; and the King agreed, and named the "Spectator" as one of the best standards of the language. When I told him that the Scots clergy sometimes prayed a quarter, or even half-an-hour, at a time, he asked, whether that did not lead them into repetitions? I said, it often did. "That," said he, "I don't like in prayers: and excellent as our liturgy is, I think it is somewhat faulty in that respect." "Your Majesty knows," said I, "that three services are joined in one, in the ordinary Church Service, which is one cause of those repetitions." "True," he replied, "and that circumstance also makes the service too long." From this, he took occasion to speak of the composition of the Church Liturgy; on which he very justly bestowed the highest commendation. "Observe," his Majesty said, "how flat those occasional prayers are, that are now composed, in comparison with the old ones." When I mentioned the smallness of the Church Livings in Scotland, he said, "he wondered

how men of liberal education would choose to become clergymen there," and asked, "whether in the remote parts of the country, the clergy, in general, were not very ignorant?" I answered, "No, for that education was very cheap in Scotland, and that the clergy, in general, were men of good sense, and competent learning." He asked, whether we had any good preachers at Aberdeen? I said yes, and named Campbell and Gerard, with whose names, however, I did not find that he was acquainted. Dr. Majendie mentioned Dr. Oswald's "Appeal," with commendation; I praised it too; and the Queen took down the name, with a view to send for it. I was asked, whether I knew Dr. Oswald? I answered, I did not; and said, that my book was published before I read his; that Dr. Oswald was well known to Lord Kinnoull, who had often proposed to make us acquainted. We discussed a great many other topics; for the conversation, as before observed, lasted for upwards of an hour, without any intermission. The Queen bore a large share in it. Both the King and her Majesty showed a great deal of good sense, acuteness, and knowledge, as well as of good nature and affability. At last, the King took out his watch, (for it was now almost three o'clock, his hour of dinner) which Dr. Majendie and I took as a signal to withdraw. We accordingly bowed to their Majesties, and I addressed the King in these words: "I hope, Sir, your Majesty will pardon me, if I take this opportunity to return you my humble and most grateful acknowledgments, for the honour you have been pleased to confer upon me." He immediately answered, "I think I could do no less for a man who has done so much service to the cause of Christianity. I shall always be glad of an opportunity to shew the good opinion I have of you." Vol. I. pp. 268—273.

REVIEW OF THE REIGN OF GEORGE III.

No. V.

To whom thus Michael, "Those whom late thou sawst
In triumph and luxurious wealth, are they
First seen in acts of prowess eminent,
And great exploits, but of true virtue void;
Who having spill'd much blood, and done much waste
Subduing nations, and atchieved thereby
Fame in the world, high titles, and rich prey;
Shall change their course to pleasure, ease, and sloth,
Surfeit and lust."

Paradise Lost, Book xi. p. 786.

BEFORE I proceed to the events, which ended in the separation of Great Britain from her transatlantic colonies, it will be convenient to cast a glance at other quarters of our empire, and even press forward a few years in the general history. The narrative of our differences with the American provinces will thus be preserved unbroken. I shall first give a short view of the progress of affairs in India *; then advert to Ireland and the state of European politics; and, lastly, pursue the train of incidents which took place within our own island, including the changes of government and the sway of alternate factions.

Great changes were effected in our Indian dominions during the seven years war. The clash of French and British interests in the west, led, indeed, primarily to that eventful contest; but the two nations had been indirectly struggling for ascendancy in the east at a much earlier period. Our enemies appear to have been foremost in this race of ambition. Dupleix, who, about the year 1748, was the French

* I must apologize to my readers for the very imperfect sketch which will be furnished of the mighty conflicts and revolutions which agitated Hindostan about this period; but it would be impossible to do justice to so grand a subject, without embarking on a field of investigation much too large for my present design.

governor in those parts, was a man of great ability, but intriguing and restless. The distractions of the Mogul Empire, which, since the death of Aurengzebé in 1707, had been torn by civil convulsions, and the ravages of foreign invaders, afforded strong temptations to his cupidity; and by the joint exercise of force and cunning, he succeeded in raising two potentates whose interests he favoured, to the important presidencies of the Decan and the Carnatic. Salabat Jung was appointed Subahdar of the first, and Chunda Saib Nabob of the latter. Their gratitude or feebleness rewarded the French governor with the cession of extensive territories on the coast of Coromandel; and our European rivals were making rapid strides to the monopoly of commercial and political influence in India. I need hardly intimate, that the English interests were deeply affected by these changes. An opposing system of force and intrigue was soon established; and a rival candidate for the nabobship of the Carnatic having been started by the British governor, hostilities were carried on for several years under the disguise of Indian names, while the courts of London and Versailles continued in profound amity. The declaration of war in 1754 withdrew the mask; the same triumphant success attended our arms in the east, which signalized them at that period in every quarter of the globe; and our ascendancy, after various conflicts and reverses, was at length fully established in Hindostan, and formally recognized and secured by the peace of 1762.

But the distractions of the Mogul Empire were not thus composed. They continued in constant activity during many years, and afforded opportunities of aggrandizement which our governors certainly improved with avidity; but which, to say the truth, were too tempting for the political virtue of any nation. By one of those sudden and fearful revolutions, which the history of barbarous empires frequently supplies, the lawful possessor of the throne of Tamerlane had been dethroned and murdered in the year 1760. Dreadful disorders followed. The capital was repeatedly captured and plundered, and its wretched inhabitants reduced by the most cruel persecution to a state of beggary and desolation. The revolt of the provinces succeeded. Though their defection appears not to have been attended by formal acts of rebellion, they from this period renounced their dependance on the Mogul authority. By the aid of British influence Mir Jaffier was raised to the supreme power in Bengal, and the struggles which succeeded in that presidency occupy a large space in the history of our eastern politics during that period. He was feeble, treacherous, and cruel. The English government sustained him for some time, by their force and influence, against the powerful enemies with whom he had to contend; but finding, as it is alledged, and perhaps truly, that his ingratitude was equal to his weakness, they determined at last to depose him. Mir Cossim, his son-in-law, was selected as his successor. A treaty was concluded, by which we engaged to furnish the new potentate with a considerable military force, and accept in return the cession of pretty extensive territories. It remained only to render the terms effective, by the dethronement of Mir Jaffier. This was performed without great difficulty. Our troops acquired fresh reputation; our revenues were increased; and nothing suffered diminution, but justice and public faith.

Cossim being thus raised to unexpected power, wisely judged that it would be proper to employ it for his own purposes; and as his benefactors were those whom he had most reason to dread, his designs were principally directed against them. The events which invested him with dominion had instructed him, how precarious was the tenure

by which his authority was held; and being embarrassed by the interference, and irritated by the insolence of his too powerful friends, he spared no pains to effect their ruin. Whatever might be the feebleness of Jaffier, Cossim was innocent at least of that offence. He was cunning, active, and prudent. By art or bribery, he effected a commercial treaty with the English, the terms of which were highly advantageous to his own subjects; and having obtained this advantage, he lost no opportunity of turning it to account by a rigid execution of the articles. The English, however, were too proud and powerful to submit to a compact, by which either their territories or revenues might be diminished. The vigour of Cossim was found to be as troublesome as the indolence of Jaffier; and a second revolution in Bengal seemed necessary, to secure the full benefits of the first. But before our troops were put in motion, it was judged decent to dispatch an embassy, doubtless to remind the usurper of the favours he had received, and the sacred obligations of gratitude. Cossim, however, was a plain moralist. He could not comprehend why they who had deposed his predecessor, to suit their interests, should object to the measures he thought fit to adopt for advancing his. He therefore detained the legates for some time, while he procured supplies of arms and money; and then, dismissing them with passports, directed them to be massacred in the course of their journey home. War ensued. The restoration of Meer Jaffier was proclaimed at Calcutta. Patna was taken by surprise, but soon afterwards recaptured with little opposition. The troops of Cossim were armed and arrayed in imitation of his European enemies: but though they had learnt the tactics, they had not acquired the courage of Englishmen. After some severe engagements, the conduct and valour of our countrymen prevailed. The unfortunate usurper, finding his affairs desperate, murdered his prisoners, together with some of his own subjects; and then, having conveyed his treasure across the Ganges, followed it himself, with the principal agent of his crimes, and took refuge in Oude.

Sujah ul Dowlah was at that time the Nabob of Oude. He received the refugee prince with kindness, and although unwilling at first to attempt his forcible restoration, rejected with firmness all propositions for surrendering him into the hands of his enemies. At length, wearied with the continued remonstrances of the English government, which probably had assumed a tone of authority, and encouraged at the death of Major Adams, by whose talents or fortune the late war had been so successfully conducted, the Nabob resolved to adopt bolder measures, and Cossim was enabled to send into the field an army of 50,000 men for the recovery of his territories. Major Hector Monro had succeeded to the command of the British forces. Their numbers amounted only to 9,000, and a spirit of disaffection, having spread among the troops, greatly diminished the efficiency of this little body. Their new commander, however, displayed an energy at this crisis, to which we are perhaps indebted for the preservation of our Eastern empire. By measures of prompt severity, which the urgency of the occasion could alone justify, he quelled the mutinous dispositions which had been manifested, and marching boldly against the enemy, attacked him in his camp, and obtained a decisive victory. On the night before this battle, Shaw Allum, the reigning Mogul, who was at that time detained by Sujah ul Dowlah in an honourable captivity, found means to escape from his camp, and repaired to the English quarters. He was received with willingness, and the Indian government had no reason, at a subsequent period, to lament the confidence, or

reproach the gratitude of their royal visitant.

But the Nabob of Oude was not yet conquered. Though desirous of peace, which he was willing to have purchased at no mean price *, neither menaces or persuasion could induce him to betray the rights of hospitality. The British, on their part, still insisted, (though I must think ungenerously) on the surrender of the unfortunate Cossim. The war therefore continued. Monro made a gallant attack on Chander Geer, a strong fort situate near the Ganges, but its natural strength resisted his utmost efforts; and Lord Clive having in the meantime arrived in India, he was soon afterwards recalled to Calcutta. The command devolved on Sir Robert Fletcher, whose boldness extricated him from the difficulties which Monro's failure had occasioned. Contrary to the advice of all his officers, he marched against the enemy. They at first appeared resolved on an obstinate resistance; but, before the attack commenced, they fled. Returning in triumph from the victory, Fletcher renewed the attack on Chander Geer, and the garrison having risen in mutiny, the governor was forced to capitulate. The scene which ensued was such as would have done honour to the brightest period of chivalry. The faithful officer came forth, and in the presence of his own troops delivered the key of his castle to the British commander. He rendered to his enemies the applause which their valour had justly purchased; but, little ashamed of his own feelings, or afraid to avow them, he wept at the hard necessity which had enforced so easy a surrender. "I have endeavoured," he said, "to act like a soldier; but deserted by my prince, and left with a mutinous garrison, what could I do? Heaven and you (laying his hand on the Koran, and pointing to his soldiers) are witnesses that to the faith of the English I now trust my life and fortune." Sir Robert Fletcher pursued his successes, and soon afterwards made himself master of Allahabad, the capital of Oude.

The Nabob was now reduced to great distress. His spirit indeed remained unbroken, and an alliance which he negotiated with the Mahrattas might perhaps have rendered him again formidable. But his enemies were too vigilant to allow him time to repair his broken fortunes; and a third defeat, which soon followed, deprived him even of the hope of resistance. In this emergency he displayed a magnanimity worthy of a better fate. Faithful to his pledge, even in distress and danger, he permitted Cossim, and the partner of his crimes, to retire to a place of safety; and then, having first apprised the British commander of his intention, he came unattended to his camp, and yielded himself prisoner without condition. He justly concluded, that they who were superior to him in courage, could not be his inferiors in generosity. For the honour of the English name, I am happy to say he was not deceived.

Peace was soon afterwards concluded. Lord Clive was not desirous of acquiring an extension of territory in Oude. Some cessions however were stipulated in favour of Shaw Allum, who, in return, granted to the East India Company the dewanny of the three provinces of Bengal, Bahar, and Orissa. By

* He offered 25 lacks of rupees (312,500) to defray the expences of the war; the same sum to the army; and eight lacks to Monro, which, with his share of the 25 lacks, would have amounted to about 12 lacks, or (£.150,000) for himself. His reply deserves to be recorded. "If the Nabob would give me all the lacks in his treasury, I would make no peace with him, till he had delivered up those murdering rascals; for I could never think that my receiving 11 or 12 lacks of rupees was a sufficient atonement for the blood of those unfortunate gentlemen who were murdered at Patna, nor a sufficient atonement to their weeping parents, friends, and relations."

this means they were put into possession of the revenues of these vast territories, subject only to the annual payment of fifty lacks of rupees to the Mogul, and about the same sum to Najim ul Dowlah * the reigning Nabob of Bengal. Sujah also covenanted to pay them fifty lacks to defray the expences of the war.

In the course of the period under review, two mutinies were quelled; and the history of each is so curious, that my readers, I think, will be pleased to be acquainted with their details. The first I have already alluded to. The circumstances relating to it, were afterwards given in evidence by Sir Hector Munro, before a committee of the House of Commons. I shall therefore transcribe his own account.

"I found (he says) the army, Europeans as well as Sepoys, mutinous, deserting to the enemy, threatening to carry off their officers to the enemy, demanding an augmentation of pay, demanding large sums of money which they said had been promised them by the Nabob, and disobedient to all order: four hundred of the Europeans had gone off in a body, and joined the enemy sometime before I joined the army. This being the situation the army was in, I fully determined to endeavour to conquer that mutinous disposition in them, before I would attempt to conquer the enemy. I accordingly went with a detachment of the King's and Company's Europeans from Patna, with four field-pieces of artillery, to Chippera, one of the cantonments. I think the very day, or the day after I arrived, a whole battalion of Sepoys, with their arms and accoutrements, went off to join the enemy. I immediately detached about 100 Europeans, and a battalion of Sepoys, whose officers told me they thought they could depend upon them not to desert, with two field-pieces, to endeavour to come up with the deserters, and bring them back to me. The detachment came up with them in the night time, found them asleep, took them prisoners, and carried them back to Chippera. The officer who commanded the detachment sent me an express, acquainting me with the hour he would arrive at Chippera with the prisoners. I was ready to receive them with the troops under arms. Upon their arrival at Chippera, I immediately ordered their officers to pick me out fifty of the men of the worst characters, and who they thought might have enticed the battalion to desert to the enemy; they did pick out fifty; I desired them to pick me out twenty-four men of those fifty of the worst characters. I immediately ordered a field court martial to be held by their own black officers, and after representing to the officers the heinous crime the battalion had been guilty of, desired they would immediately bring me their sentence. They found them guilty of mutiny and desertion, sentenced them to suffer death, and left the manner to me. I ordered immediately four of the twenty-four to be tied to the guns, and the artillery officers to prepare to blow them away. There was a remarkable circumstance: four grenadiers represented, that as they always had the post of honour, they thought they were entitled to be first blown away: the four battalion men were untied from the guns, *and the four grenadiers tied and*

* Meer Jaffier was dead. He left a grandson who was the rightful heir, but bequeathed the succession to Najim ul Dowlah, who appears to have been a natural son. The council at Fort William confirmed the appointment. They forced Najim however to dismiss Nundcomar, whom his father had nominated as minister, but who was personally obnoxious to our government. Indeed there is great reason to believe that our interference in securing the establishment of Najim was purchased at a high rate. One hundred and forty thousand pounds are said to have been distributed among the members of the council, and the whole transaction reflects great dishonour on the British name.

blown away *, upon which the European officers of the battalions of Sepoys who were then in the field, came and told me, that the Sepoys would not suffer any more of the men to be blown away. I ordered the artillery officers to load the four field-pieces with grape shot, and drew up the Europeans, with the guns in their intervals; desiring the officers to return to the heads of their battalions. I then ordered the men immediately to ground their arms, and if one of them attempted to move, I would give orders to fire upon them, and treat them as if they were Surajah Dowlah's army. They did ground their arms, and did not attempt to move, upon which I ordered sixteen more of the twenty-four to be tied to the guns by force, and blown away the same as the first, which was done. I immediately ordered the other four to be carried to a cantonment to blow them away in the same manner at the guns, which was accordingly done, and which put an end to the mutiny and desertion."

The other instance of disaffection among the troops occurred immediately upon the conclusion of the last war. The plot seemed at first alarming, but it was subdued by Lord Clive without violence, and with great dexterity. After the battle of Plassey, by which Meer Jaffier was invested with the subahship of Bengal, the pay of the troops had been considerably increased. At the termination of hostilities in 1766, Lord Clive resolved to reduce it. This excited a violent clamour in the army, with strong measures of resistance. Committees of correspondence were established, and a conspiracy entered into among the officers to compel submission to their demands by a general resignation of their commissions. They bound themselves to secresy by solemn oaths; executed bonds in large penalties to secure their mutual fidelity, and raised a common purse for the support of those who might suffer in the service of their association. Confederacies seldom rest in securing the points for which they are first formed, and there is reason to believe that this dangerous conspiracy meditated the redress of more than military grievances.

The secret, however, was so well kept, that Lord Clive was not informed of the business till two days before the time fixed for the general resignation. He repaired instantly to Monghire, where the army was assembled, and by a most judicious artifice, both composed the tumult and punished the principal offenders, without shedding a drop of blood, or even having recourse to military discipline. The privates were less guilty than their commanders, and the black than the European regiments. He commended the last and rewarded the former; distributing rank liberally among the non-commissioned officers, of which at the same time he deprived their superiors. Thus the army was bribed against its leaders; and the principal mutineers, deserted by their men, became submissive and despondent. They implored permission to retain the situations which they had conspired to resign. Such as had been least active were pardoned, but the rest were deprived of their commissions, and dismissed with ignominy for England †.

I cannot dismiss this short sketch without offering a few reflections. It is impossible to justify the con-

* Necessity may be its own law; but "this act shews horrible and grim."

† It deserves to be stated, that it is not very easy to ascertain either the truth of facts, or their real colour, during this period in India. There were two parties, both abroad and at home, the abettors and opponents of Lord Clive. Their conflicts and eager passions lasted for many years after the final return of that nobleman; and the narratives which they have given of the several transactions in the East, differ as much, as the accounts which the Royalists and Roundheads have left us of their unhappy Master. I have endeavoured to avoid the points that are most disputed.

duct of our countrymen in the East. In order to do this, we must either refine away or fairly argue down the plainest principles of Christian morals. Great authorities might perhaps be found to countenance me in the attempt; but I am not disposed to imitate them, for I have always thought it true wisdom to estimate things according to their real value, and have yet to learn that the understanding can properly be accredited at the expence of the heart. In our eastern wars we were too often the aggressors, and always ultimately gainers by the contest. Meer Jaffier obtained the musnud by treason against his master; and the plot, which raised him to the throne, was laid at Fort St. William. When we found his authority troublesome, Cossim was established in his room. Yet Cossim too shared the same fortune, when guilty of the same offence. The war which ensued was perhaps unavoidable, and Shaw Allum placed himself voluntarily in our hands; yet such was our fortune, that this necessary contest brought us a vast accession of influence, and the Mogul was willing to repay the protection afforded him, by alienating in our favour the revenues of his richest provinces. It would be absurd to say, that all this was pure necessity or accident. We, like others, saw dominion within reach, and the lure was resistless. It only remains to confess our guilt; and to repair it, so far as it is reparable, by governing wisely what we have unjustly acquired.

But though the offence is undeniable, it by no means follows that the company, under whose shelter it has been committed, deserve to be arraigned and condemned without a hearing. Acts of great violence were undoubtedly committed, and those who perpetrated or countenanced them merit the severest reprobation. Yet it is far from clear that similar enormities would not have taken place, had the eastern, like the western world, been subject to the immediate control of the British legislature. The temptations which stimulated ambition or avarice, would not have been thereby diminished, nor responsibility much increased. India would still have been removed from Great Britain at the distance of the hemisphere. India would still have been rich, and weak, and turbulent. A popular government is not much better qualified to restrain disorders in distant provinces, than a commercial company; and though I have no love for chartered monopolies in trade, or a secret system of government in politics, yet it cannot, I believe, be with justice pretended, that the directors of the India Company favoured the system of unjust aggrandizement which their officers prosecuted in the East. Their instructions at least to Lord Clive, when dispatched for the purpose of healing the differences which had arisen with the native powers, were wise and equitable. That they were at no time willing to shelter delinquents, or even unwilling to restrain them, it would be bold to affirm. Yet let it be recollected that the most vigorous government would not have found the last an easy task; and the former is almost pardonable, in those who had an establishment to defend, which was powerfully attacked through the crimes committed in the East, though perhaps for those crimes it was only in a slight degree responsible.

I shall conclude with a single observation. When we read the narrative of wars in which the strong are unjust, and the weak cunning; where force is labouring to crush treachery, and treachery plotting to supplant force; we are too apt to turn away with disgust, to consider the earth as filled only with violence, and perhaps to arraign the government of our Maker, who thus permits the guilty passions of man to ravage his creation. Let us however contemplate these scenes with better feelings, and learn that wisdom which they were intended

to teach us. Here we may behold a practical evidence, how blind and desperate is human nature when uncontrolled by religion. We may learn how justly odious sin must be in the eyes of a holy God, since we ourselves cannot contemplate its consequences without horror. We may see how fatal are the calamities attendant on our crimes, and thence be taught more fully to believe the vengeance which God has denounced against them, more deeply to adore his redeeming mercies. And should we still shrink from the recollection, that scenes of such complicated wretchedness are permitted under his government, let us remember, that even these fearful exhibitions of the wrath of God against sinners, and the necessary alliance of guilt and misery, are not sufficient to teach man his real weakness, or even to frighten him from indulging, without restraint, his most violent and licentious passions. "Great and manifold are thy mercies, Lord God Almighty; just and true are thy ways, thou King of Saints."

CRITO.

REVIEW OF NEW PUBLICATIONS.

An Antidote to the Miseries of Human Life, in the History of the Widow Placid, and her Daughter Rachel. London. Williams and Smith. 1807. 12mo. pp. 157. Price 3s. 6d.

"The Miseries of Human Life" have furnished a clergyman of the Church of England with a theme for the display of much wit and humour. The professed object of the work which he has thus designated, is to hold up to ridicule those imaginary calamities, or petty vexations, which, among the higher classes especially, produce perhaps the largest share of the disquiets they experience. The death of a beloved wife, the view of a favourite child languishing under a hopeless consumption, the loss of ones character, the ruin of ones fortunes, are rare occurrences. But the negligence or the blunders of a servant, the incommodious variations of the weather, a failure in some little point of etiquette or personal appearance, if the serenity of our minds is made in any measure to depend on these, may furnish daily, and even hourly, occasions of disturbance; to say nothing of those which a sickly and ungoverned fancy may create for the torment of its possessor. An attempt to expose the folly which leads men to attach a disproportionate degree of importance to these minor evils, we admit, may have its use; and thus far the design of Mr. Beresford may be entitled to approbation. Its practical utility, however, will depend on the manner in which it is executed. And here we are of opinion that the reverend author has greatly failed. He appears to have lost sight of his professed object at a very early period of his work, and to have had no fixed purpose in selecting his examples, except that of displaying his ingennity, by swelling the long catalogue of his artificial "miseries." He frequently does not discriminate between distresses which are real and serious, and those which owe their existence to a diseased imagination, or a fretful and peevish temper; and he sometimes excites a laugh at the expence of that salutary horror which we ought to feel for what is morally wrong.

But to proceed to a still more serious objection; we cannot admit, that even in a work of humour, a Christian, and especially a Christian

minister, is at liberty to banish from his work the consideration of Christian motives and principles. This charge at least we are compelled to bring against the author of the "Miseries of Human Life," that in his grave, no less than in his gay moments, he seems systematically to avoid all reference to that topic which his professional habits and pursuits, one would suppose, had rendered above every other familiar to his mind. Nay, although he has created at the close of his first volume (for know, reader, he has written two volumes on this prolific subject) a most tempting occasion for introducing to the knowledge of the melancholy and splenetic, the *sensitive* and the *testy*, the remedial virtues of religion, he has entirely omitted even a distant allusion to them, and has substituted in their place a few uninteresting reflections, and impotent admonitions, which, whatever may be the fond hopes of their author, we are persuaded, will never diminish, by a single groan or sigh, the sum of factitious misery which exists in the world.

This defect in Mr. Beresford's work probably suggested to the author of the little volume, whose title stands at the head of the present article, his leading idea, which is to shew, that religion is the grand, the only antidote to human misery, calming and sweetening the mind, and rendering it superior to all the evils, great and small, which chequer the path of life. The widow Placid, the heroine of his tale, is a Quaker; but why a Quaker we know not, unless it be, that the author, (who himself is evidently no Quaker, for then he would have better sustained the proprieties of the character) was actuated by a compassionate wish to rescue that benevolent sect from undeserved reproach. The tale itself, the scene of which lies in a stage coach, is told in a manner sufficiently interesting. We extract the following passage as a fair specimen of the author's manner, and as an inducement to the younger part of our readers to peruse the whole, which we think they cannot do without pleasure and improvement.

"I perceived," said Mrs. Placid with great concern, "that my beloved mother declined daily, and at the close of the seventh year after her confinement to her chamber, I had reason to conclude the hour of her dissolution drew near. About this time a distant relation of my husband left me £.300. which seemed most providential, for my expences increased in consequence of my mother's illness, and a little more capital in my business was very desirable.

"My partner was out upon a journey when I received my legacy, and I waited his return to consult on the best plan of disposal. I put it in the private drawer of a writing desk in my mother's chamber, whose increasing illness now engaged almost the whole of my attention. Her nurse had sat up with her for a fortnight, and I thought it necessary she should have some repose and relaxation from her fatigue. I therefore resolved to take her place for a night or two, by the dying-bed of my dear parent. It was a dark and dismal evening when I first entered upon the painful office; my spirits, as may be imagined, were much depressed; and though never superstitious, I could scarcely refrain from the dread of some supernatural power, which, if ever at work to terrify us poor mortals, I conceived must at such a time be exercised. I read a psalm to her of her own choosing, and afterwards prayed, as I had been moved to do frequently, at her bed-side. I then gave her a composing draught; and I took up a serious book, which was written in a style of entertainment, as well as instruction.

"I counted the clock, as I believe is usual with persons in my situation, with anxious wishes that time could be more rapid in its flight. Just as it had finished the stroke of two, I imagined I heard a gentle step moving across the passage, which was under the chamber."

"'Gracious powers!' exclaimed Miss Finakin, 'you terrify me to death by your descriptions; I beg you will not dwell upon this horrid story.'

"'I am not conscious of making a very terrifying description,' returned Mrs. Placid, 'and thou seest I am alive to tell the story, so that thou needest not to be so alarmed.' Miss Finakin took out her salts from a little bag she had placed in

the pocket of the coach, disdaining the convenience of one at her side, and Mrs. Placid proceeded.

" I attentively listened to hear if the sound was repeated, but all was silent for some time. I reproached myself for my timidity, and began to reason myself out of it, when I again heard another footstep which I was convinced was upon the stairs. I sprung forward to fasten the chamber door, but before I could reach it, it was opened by a tall man with a mask on his face, and he was followed by another.

" Miss Finakin screamed, and again applied her salts. ' Do you fine ladies,' said the 'squire, ' always make this uproar when you hear a dismal story?' ' Those who have any nerves most certainly,' replied the lady.—' Astonishing then,' observed the collegian, ' that they should encourage so much the modern publications, which treat chiefly of horrors a thousand times more terrific than what is now relating! But pray, Madam,' to Mrs. Placid, ' proceed, for I wish to know what you did in this situation.' ' Nothing,' replied Mrs. Placid, ' could be done but to glance an eye upwards, and address myself to my Maker and Preserver, which I instantly did, and am convinced my prayer was as instantly answered.' ' Prayer, indeed! in such circumstances,' said Miss Finakin, ' who in the name of wonder besides yourself could think of praying at the moment two ruffians entered your chamber!' ' All,' returned Mrs. Placid, ' who are acquainted with the nature and true spirit of prayer. Ours is a God ever near, and we are permitted, nay even commanded, to call upon him in the moment of distress and difficulty.' ' I hope,' rejoined Miss Finakin, ' you have not forgotten your prayer on this occasion, for it might be useful to others; as you say it was immediately answered.' I saw clearly this speech of Miss Finakin was intended for an attempt at irony, and not expressive of any wish to hear the quaker's prayer; but Mrs. Placid not so understanding it, gravely answered, ' I marvel thou shouldest suppose any thing so unnatural as my using a form of words at such a juncture. My prayer was entirely mental, and wholly unconnected; it is therefore out of my power to repeat it. The support which I was afforded was presence of mind and fortitude. I was enabled to address the men in nearly these terms. ' Ye have both entered my house at this time doubtless with an intention of robbery,—be kind-hearted on the occasion—and especially consider the poor old woman who is in that bed in a dying state, for if she awaketh and seeth ye, it may hasten her end.' ' We will do you no harm,' replied one of the men, softened no doubt by my words, ' unless you make a disturbance—but you must give us all your money and plate.' ' As to plate,' replied I, ' I have not an ounce in my possession besides the silver spoons which are below, and which perhaps ye have secured already; there are a few guineas in that writing-desk, with which I hope ye will be content, and depart instantly.' One of the men sat down by me, and the other demanded the key of the desk. I was standing, but he obliged me to sit down, and said if I stirred a foot I should repent it—I said I must stir if my mother awaked, otherwise I would be still. My greatest fear was the effect their appearance might have on her; and my greatest hope was that they would not discover a drawer in the writing desk most artfully contrived, where I had deposited my £.300. but alas! my hopes were abortive; for in a few minutes the desk was completely rummaged, and I saw the bank notes all secured in the pocket of the man who opened it. ' But mother,' interrupted Rachel, ' uncle Jeremiah says they never would have found out that drawer if thou hadst not told them.' ' What does thine uncle Jeremiah know of the matter?' replied Mrs. Placid, ' was it likely I should tell them of the drawer?' She was then proceeding, but Rachel was resolved the business should be thoroughly sifted.' ' Uncle,' said she, ' was telling the story a few weeks ago to some of our friends, and he said he knew all about it—that the robbers asked thee over and over, whether there was not a private drawer in the desk, and thou kept silence because thou wast afraid of an untruth; so then they went on searching till they found it. And'——' ' Well, well, child,' said Mrs. Placid, ' thou hast no occasion to say so much on the business, and interrupt my discourse—thou wast in bed and fast asleep when it happened. ' I was fearful,' continued Mrs. Placid, ' that the men would have taken my household linen and wearing apparel; but they were not permitted to go such lengths. When they had taken all the money and bills, they proposed to each other to go—I looked at them with a steady countenance, Remember, said I, the eye of God is upon you, and that ye have robbed the fatherless and the widow.' The one who had taken the treasure instantly put his hand into his pocket.'

'Never sure,' interrupted Miss Finakin, 'was any thing so imprudent as to make such a speech—I should have expected to have had my brains blown out. I make no doubt but he drew a pistol from his pocket after you had thus affronted him.' 'I expected no such thing,' replied Mrs. Placid, 'I considered it as my duty to say a word or two calculated to strike their minds, in the hope that some good effect might at some future time arise from it. I took care that it should not be spoken in an offensive manner; and I am always assured that the path of duty is the path of safety. What good effect my words may take upon either of them cannot be known; but they drew down an instant blessing on my own head: for to my great surprise the man put two of the bills into my hand, and without either of them saying another word, they departed. The bills were each twenty pounds, a sum which exactly reimbursed me in the additional expences of my mother's illness. As soon as I heard them leave the house, I alarmed my maid-servant and the shop-boy, that we might go down and secure the doors. Had I been disposed on this occasion to murmur at the dispensation of providence, my murmurs would have been silenced, as in this matter like many others, the blame was due only to myself. I had neglected to see a window fastened, and I felt conscious that I had been guilty of the same neglect before; so that my just punishment had been delayed beyond what I had any right to have expected. When we returned up stairs, I had the happiness to find my mother just awaked, wholly unconscious of what had happened, nor was it necessary that she should be informed.' 'Surprising,' said Miss Finakin, 'that she should sleep during such a disturbance; but I suppose this miracle was wrought for the occasion.' Mrs. Placid, taking no notice of the sneer this speech conveyed, replied, 'Miracles have long since ceased, and we talk of nothing now but over-ruling providences, which make second causes subservient to particular ends: but in this sleep of my mother, there was nothing miraculous or surprising, for if thou recollectest, I said she had taken a composing draught.' 'It is a miserable thing to be dull of apprehension,' said our scholar, who seemed unwilling that the lady should escape without a retort in kind; 'do you wish, madam, for a more particular explanation?' 'Not from you, sir,' returned Miss Finakin, with an angry warmth. 'Sharp's the word,' said Mr. Bustle, 'but mind the old proverb,' to Miss Finakin, 'they who can't take a joke should never give one.' 'Let us mind a higher authority,' added Mrs. Placid, 'even that of an apostle, who has left us the precept—Be ye courteous.' Now this injunction implies that we avoid every species of satirical acrimony in our conversation, as being contrary to the mild and peaceable disposition becoming Christians. 'Madam,' returned the collegian, 'I see the force of your application, and ask the lady's pardon,' bowing to Miss Finakin. '*Excuse* rather,' said Mrs. Placid, who now went on once more with her narration.

"'I will not dwell upon a death-bed scene which though extremely interesting to me had nothing peculiarly striking in it, to render it so to others. My mother died as she had lived in the full possession of all the enjoyments of religion. Her hopes of heaven were strong, and rarely obscured by a cloud of doubt, or fear. And this I ascribe to that course of consistent piety she had pursued. She had scriptural evidence that she was 'accepted in the Beloved:' 'and the last sentence I heard her utter was, He hath loved me, and given himself for me.'

"'Excuse an interruption, madam,' said our young student—'Do I understand you right if I imagine you mean to say that all who practise a life of piety will thus die triumphantly?' 'No,' returned Mrs. Placid, 'thou must not draw that conclusion. All the servants of God are not thus favoured, which frequently arises from the frame and constitution of their nature, as well as from the sovereign pleasure of God himself. My mother was of a remarkably cheerful and animated temper, which is highly favourable to religious joys and hopes. But although an holy walk and conversation, may not in all cases be followed by a triumphant death, it has a natural tendency towards it; and no expectation ought to be formed by any, that they shall be thus blessed, unless they are careful to maintain such an one. Nothing very particular happened in my affairs till three years after my mother's death, when'————'Thou hast forgotten breaking thine arm, and that bad fever which thou wast afflicted with,' interrupted Rachel. 'Really, madam,' said I, 'your life seems to consist of a series of disastrous events, and 'tis surprising that you were not overwhelmed by their pressure.'

"'The only reason to be assigned why I was not,' returned Mrs. Placid, 'was

my being in possession of the antidote for the miseries of human life. Under every fresh trial, I was enabled to look upwards; and the supports I received in consequence, it is utterly impossible for me to express.' 'I have seen religious professors,' said I, 'under great depression in consequence of afflictive dispensations.' 'When they are so,' returned Mrs. Placid, 'it is a proof they live below their privileges; the fault is not in their religion, but in their want of application.'

"'I much question,' said our scholar, 'if you would not, madam, have become a disciple of Zeno's if you had lived in his days.'

"'I should then,' answered Mrs. Placid, with a smile, 'have proved myself an unworthy one; for I should certainly have exclaimed with a fellow disciple, under a fit of the tooth-ache, Pain is an evil.' I am far from supposing that we ought to be insensible to afflictions, for in that case the virtues of patience and resignation would not have been enjoined upon us. Our divine master, when he was upon earth, gave evident marks of his feeling and sympathy, and he has 'left us an example that we should tread in his steps.' Finding we all continued silent, Mrs. Placid proceeded, 'After I had recovered from my fever, in which I experienced those words of the Psalmist fulfilled, 'He maketh all my bed in my sickness,' I was prevailed upon by our friends to try my gift of speaking in our assemblies.

"'Very strange, to me,' exclaimed Mr. Bustle, 'how your sect can get over St. Paul's objections to this practice; why he says expressly, 'I suffer not a woman to speak in the Church.' 'Paul,' rejoined Mrs. Placid, 'acknowledges that he does not always speak by inspiration, and we conclude he does not in that sentence; I could produce many parts of Scripture to prove the propriety of our sex's speaking in public, particularly a text from Joel; but perhaps thou art not very anxious to have thine objections removed on this point.'

"'Why I cannot say I am,' replied Mr. Bustle, 'I never can be persuaded but that it is best for our women to sit quiet in the Church, and only hold forth to us at home, and then with proper restrictions.' 'Well,' said Mrs. Placid, 'enjoy thine opinion, I will not attempt to argue thee out of it, seeing thine eternal interest is not connected with it.'

"'Pardon me, madam,' said the collegian to Mrs. Placid, 'but I must observe that in places where the apostle Paul does not profess to speak by divine appointment, he says, 'But I speak this by permission.' I think this distinction should be attended to, lest errors of a more important nature than the one in question should arise from denying his authority in all cases.'

"Whether a sudden deafness seized Mrs. Placid at the moment the scholar was speaking, or whether the rough grating of a broad-wheeled waggon which passed us in the interim, really occasioned the student's voice to be lost in the air before it could reach the further corner in which she sat, I cannot determine; but certain it was that she made no attempt at a reply, but instantly proceeded in her narrative." (p. 69---80.)

Two Sermons preached in the Parish Churches of Saint Philip, and St. Martin, Birmingham, at the Request of the Governors of the Blue Coat Charity School, in that Town; on Sunday, April 26, 1807. By the Rev. John Eyton, A. M. Vicar of Wellington, Salop. London, Hatchard, &c. &c. 8vo. pp. 53. Price 2s.

It is a matter to be determined by circumstances, how far it is proper in a clergyman appointed to preach charity sermons, to dwell upon the particulars immediately relating to the institution which they are designed to assist. When the institution is of long standing, and no alteration of consequence has taken place in it, it may fairly be supposed, that the greater part of the congregation at least are in possession of sufficient information to ascertain its claim upon their beneficence; it might therefore be considered as an impertinence in the preacher to waste that time which should always be looked upon as consecrated, in detailing the rise, progress, and present condition of the institution. We can scarcely regard it as a better employment of the time in question, for the preacher to confine himself to such subjects as exclusively respect the motives to the benevolence which it is propo-

sed to excite: not even when the motives enforced are really Christian. But it is worse than a waste of the hour of preaching, to urge the duty of benevolence by motives, which not only are not Christian, but are directly opposed to the essential leading doctrines of Christianity. As for instance, when the congregation are taught to consider the charity which they may exercise as a meritorious action, assomething that is to blot out or extenuate their past sins, as something upon which they may reflect as a ground of self-gratulation and self-exaltation. We know not whether to call this heathenism, popery, or the fashionable Christianity of modern times.

The defects here noted, and their occasional occurrence at least, are considerable recommendations in our eyes of the two sermons before us. They suppose the acquaintance of the congregation with the state of the charity to which their assistance is solicited; and they unite a plain and affecting statement of some of the fundamental doctrines of Christianity, with the Christian motives which should induce the hearers to contribute their support. The first is in the superiority of Abel's sacrifice to that of Cain, from Heb. xi. 4. The other is on the duty of prayer, Matth. vii. 7. We extract two passages from the former, as conveying a fair specimen, both of the principles and eloquence of the author.

" Be assured, my dear brethren, that with whatever regularity you may run the course of external services, or however largely you may occasionally give of your abundance to the poor, if 'the blood of sprinkling' be not found upon your hearts, if your confidence be not fixed on that one foundation which God hath laid in Zion, 'Jesus Christ and him crucified,' there is a day at hand when 'your hope shall be cut off, and your trust shall be a spider's web.' Say not that we are suggesting a consideration which tends to operate as a discouragement to the exercise of your bounty to the indigent, far from it; we are anxious only that you should avoid the absurdity of supposing that Christian duties can be acceptably performed on any other than Christian principles. When these have made the tree good, the fruit will be good also; but so long as our hearts are uninfluenced by the power of divine truth and grace, our conduct, however plausible in appearance, will not bear the investigation of Him, who is a God of knowledge, and by whom actions are weighed. If the flames which burn upon our altars, and consume our sacrifices, are kindled, not by the lamp of the sanctuary, but by the strange, unhallowed fires of pride, and vain-glory, however highly we may be esteemed and admired among men, to us and to our offerings the Lord will not have respect. 'In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love'." (p. 20, 21.)

Speaking of Abel, he says:

" Doubtless the latter must have been well aware that in laying the firstlings of his flock, and the fat thereof, upon the altar of God, he was adding fuel to the fire of jealousy and resentment which burned in the breast of Cain. He must have foreseen, that the liberality of his sacrifice would be ascribed to pride and ostentation. He could not but perceive, that any singularity in the mode or measure of his religious services, though sanctioned by the appointment and approbation of the Lord, would subject him to be reviled and persecuted as one who was 'righteous overmuch;' nevertheless, in the face of all these forbidding circumstances, he dared to offer 'a more excellent sacrifice than Cain.' By faith he overcame the fear of man which bringeth a snare: and, although no sufferer for righteousness' sake had ever gone before, to give him an example, that he should follow his steps,—though the path of persecution and martyrdom was hitherto untrodden, unexplored, he nobly led the way to 'praise, and honour, and glory,' by choosing rather to suffer every painful consequence that might result from the public avowal of his religious principles, than basely to hide the righteousness of God within his heart, and to withhold from the great Author of all his mercies the honour due unto his name; he lived and died in faith, 'and by it he being dead yet speaketh'." (p. 24, 25.)

If, however, comparisons may be made in the present instance without offence, we give the preference

to the second sermon, which seems to be constructed on a more compact plan, to unite the two objects of a charity sermon with greater ingenuity, and to have all its parts more accurately and powerfully directed to effect the particular object in view.

A repetition of the heads will discover the plan of the writer.

"I. To give you some just ideas respecting the nature of prayer, before I proceed.

"II. To urge the consideration of God's goodness in hearing and answering the requests of his unworthy creatures, as affording you a rule and motive for attending to the petitions, and supplying the wants of your poorer neighbours." (p. 30.)

We are tempted to present to our readers the last paragraph in which Mr. Eyton proposes the *liberality* of God in his gifts as an example to the persons whom he is addressing.

"Lastly, let me remind you, that God giveth liberally; He is plenteous in mercy unto all them that call upon him, and will do for us "exceeding abundantly above all that we ask or think,' if by prayer and supplication we make our requests known unto him; so that, when at length we reap the fruits of our importunity at the throne of grace, and feel that 'the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us,' we shall be constrained, after all that we may have heard respecting the efficacy of prayer, to say, as the queen of Sheba, when she saw the glory of Solomon, 'Behold, the half was not told me!' Herein also, brethren, be ye followers of God; and instead of disappointing the hopes of the poor, let your bounty exceed their expectations. Consider the riches of His goodness who has given you 'life, and breath, and all things;' who 'spared not his own Son, but delivered him up for us all;' who offers, likewise, to give his Holy Spirit, the seal of all his other mercies, to them that ask him. Brethren, it is this your bountiful Benefactor, who calls upon you to 'remember the poor.' It is He who, in the persons of these children, is now waiting to receive at your hands some suitable acknowledgement of 'all his benefits.' O, then, give into their bosoms 'good measure, pressed down, and shaken together, and running over.' Let the alms of every individual bear a liberal proportion to his means. 'Be merciful after thy power: if thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little: and whatsoever you do, do it heartily, as to the Lord, and not unto men.'

"Brethren, farewell: though a stranger to your persons, I leave you with sentiments of affection for your souls, taught me, I trust, by the religion of Jesus Christ. May the blessing of God render the words which you have heard on this occasion profitable for your 'instruction in righteousness!' May you learn, on the one hand, so to ask, and on the other so to give, that your prayers and your alms, like those of the devout Cornelius, may be heard, and had in remembrance in the sight of God! And may He, 'who is able to make all grace abound towards you; supply all your need according to his riches in glory by Christ Jesus'!" (p. 52, 53.)

Doctrinal and Practical Illustrations of the Litany, of the United Church of England and Ireland, including the Lord's Prayer. To which are added Admonitory Prayers, calculated for Family and Private Use. By the Rev. L. Booker, LL. D. Rector of Tedstone Delamere, in the County of Hereford. London. Longman and Co. 1807. Small 8vo. pp. xvi. and 133.

This author, whose poetical talents have acquired for him the honorary degree of LL. D. professes to have been invited to his present undertaking by the circumstance, that Mr. Biddulph, in his Essays on select parts of the Liturgy, has not included the Litany among the objects of his illustration. Of this work we are happy to find that Dr. Booker speaks in the terms of commendation which it deserves; and we cannot refuse to acknowledge the handsome manner in which he has expressed himself concerning our publication. We ought, however, to be upon our guard against the influence which the syren voice of praise may exercise upon our

impartiality. Dr. Booker adds the epithet of admonitory to his prayers, as expressive of "his earnest aim to blend admonition with adoration." p. xv.

We are not sensible, that any thing has occurred in our perusal of that part of the present work which respects the Litany, to which any material objection can be made. The doctrine, which that sublime and affecting portion of our liturgy contains, is accurately and forcibly displayed. There is one fault, however, in it, which indeed might naturally be expected, and that is its style, which is far too poetical for any thing that is prose. This fault, we nevertheless admit, will not be sensibly felt, or perhaps not felt at all, by a certain class of readers. By such Dr. Booker's observations upon the Litany will be read with unalloyed pleasure and benefit.

Of the illustrations of the Lord's Prayer much the same judgment is to be formed. It has brought into a small compass what is usually written upon this subject, without escaping some of the current misconceptions of its meaning.

The prayers which compose the latter half of the work are the best written. They are in a remarkable degree free from the fault which we observed in the preceding pages; a circumstance, at which we ourselves were surprised and gratified. Those doctrines which are fundamental to Christianity, are brought forward in just expressions, and with the prominence which they require. There is one exception which we have to make on this head. The prayers which concern the death of relatives has, in all cases, if we are not deceived, supposed their happy condition in a future state. We forbear to dwell upon a subject pregnant with painful reflections; but how is it possible that such prayers can be used indiscriminately? It is necessary to note this circumstance in a strong and pointed, although concise manner, because it certainly favours, if it does not proceed from, that false and dangerous indulgence of opinion respecting others, but terminating upon ourselves, which supposes, not only without evidence, but even in defiance of contrary evidence, that the dead, whatever their characters, must be numbered with the blessed. Hence the common synonymes for a deceased person, ὁ μακαρίτης, among writers in the classical languages.

The personal and local circumstances of the present publication carry with them much interest. Dr. Booker appears to be a gentleman of an amiable disposition and warm attachments. The pastoral connection which subsisted between him and the inhabitants of Dudley in Staffordshire, previous to his removal to his present living, and to whom the work under discussion is dedicated, seems to have been attended with reciprocal affection. The dedicatory address refers with gratitude to "a valuable memorial presented" by the congregation of St. Edmund's in Dudley, "to the author, 'as a token of their affection and esteem'." Amidst other matters, this address contains passages of his farewell sermon to the congregation. "In that discourse, you may remember,' (he writes) "that HE who aforetime had generally been my subject, was *then*, as I told you, designedly made my *last* subject." After mentioning that one of the commandments of Christ, which he most earnestly urged upon them, was, "A frequent attendance at his sacred altar," he adds,

> "On that and other momentous subjects closely connected with your everlasting welfare, I called you to witness that 'I had not shunned to declare unto you the whole counsel of God;' neither 'handling his word deceitfully,' nor basely temporizing, to gain the favour or applause of any one. Never did I 'preach unto you smooth things, nor prophesy deceits,' when the awful calls of duty told me to lift up my voice among you, and reprove you for your sins." (p. vii.)

Although this language may appear rather confident to those whose personal knowledge of the writer does not permit them to ascertain its accuracy, Dr. Booker appears not to be ignorant of his defects, which, had he to live past times over again, he declares he would avoid, and trusts will be supplied by his successor.

"A wide field," says he, "with a truly plenteous harvest was long mine,—a vineyard, with abundance of fruit to reward the tiller's toil; and, removed, as I am, to a scene of little comparative usefulness (not knowing the things which shall befal me here) I sigh,—I weep, over opportunities which have been lost: opportunities to further the salvation of man, which, to me, may never, never more return!—When I recollect your crowded streets, in a district full of busy people,—when I call to mind the numbers which used, in God's House, to be gathered around me, and know that every one of them is destined to be immortal, I reproach myself for not having done more towards making that immortality blessed.

"In pity to me, then, do for *yourselves*, my dear friends, what *I* have failed to do for you, lest ruin be our mutual portion! lest *you* come short of glory, and *I*, who have not duly preached to others, myself be a cast-away!

"If the dying, however, as well as the living, have spoken true, I have awakened some sinners to a sense of their soul's danger; 'yet not I, but the grace of God which was with me'." (pp. vii. viii.)

We shall be happy if the impression which such a passage naturally produces, is verified by the observation of those whose means of information are better than ours. The lineaments of a faithful and humble pastor are drawn with much animation in this short extract. Dr. Booker appears to be sensible of his defects, because he does not underrate his duties. It is because he sees the infinite value of the souls of men, that he reproaches himself with the deficiency of his own efforts to save them. To acquit ourselves on this ground, nothing more is necessary than to establish a low standard of duty. And the temptations are so numerous and strong to act this unfaithful part, that we cannot wonder at the frequency of its occurrence. This circumstance, however, will enhance the value of such characters as conscientiously discharge the trust committed to them. There are considerations, notwithstanding, which even *they* may do well to attend to. We are perhaps too ready to acquiesce in the most certain and universally acknowledged truth, that perfection is unattainable by man. It is a subsequent question of great importance, where the imperfection may fall. The kind and degree of it may vary, and be more or less injurious from the position of circumstances. And the eventual possibility of the evil, if not the actual observation of it, together with its importance, when it does take place, induce us to remark, that the influence of ministerial exertion, even when that exertion is steady, laborious, and directed in the main with prudence to its proper end, may be considerably obstructed, if not totally destroyed, by indiscretions of conduct, and compliances with worldly maxims and customs, which will be accepted, at least often are accepted, by the world, as intimations that there is a want of sincerity at the bottom, in those exhortations to mortification and heavenly mindedness which may be supposed to come in character from the pulpit. Every one knows what is the effect, not only the immediate and transient, but the lasting effect, of seeing a clergyman in a sportman's habit, or engaged in the festivities of a public table, or attending theatrical amusements. There are less improprieties of conduct than these which may considerably impede the usefulness of a clergyman's labours. Such an one may, from various causes, neglect to obey the awful calls of duty, when it prescribes the bearing his testimony against particular sins; and his silence may be so circumstanced as to be construed, with greater or less fairness, perhaps unfairly, into an

approbation, or faint disapprobation, of them. It certainly is not necessary, and might degrade the pulpit, to specify the particular customs of a censurable description which will always abound in a corrupt world. There may be just reasons for silence on some subjects, when the above mentioned inference would be very unjustifiable : and in many cases it may be enough to establish and enforce those principles, which, in their natural and obvious operation, militate with the customs which it is proposed to remove. The guilt therefore lies purely with the authors of so unwarrantable a construction, if they infer, that every practice, or any particular practice, which is not specifically condemned by their minister, is, for that reason, but faintly, if at all, disapproved by him. It should be considered, seriously considered, as a matter of personal duty and interest, whether or not the principles inculcated go to the extirpation of the practice in question. This is the only way to do justice to the instruction, and to the person, of a Christian minister. And should the latter, influenced either by improper motives, or by insufficient arguments, neglect to perform his duty, the hearer, while other sources of information are open to him, is still answerable for the perversion of his judgment. It will little avail him, however respectable may be the names of those, whose authority he has preferred to that of the word of God and his own conscience.

It is one of the most delicate and difficult duties of a Christian to combine and incorporate in their just proportions the apparently opposite injunctions of Christianity ; and so to become all things to all men, as, at the same time, not to be conformed to the world. While we are anxious to avoid the conformity which is condemned, we are apt to set up points of distinction between ourselves and the world, by no means connected with our religion, and to cherish a spirit of austerity and moroseness which that religion strongly discountenances ; and we easily find favourable names to designate our conduct. On the other hand, while we are equally anxious to avoid giving offence, we too readily slide into compliances inconsistent with our holy, heavenly profession, and injurious to the cause of Christianity ; and, under favour of that sin which still dwelleth in us, and which by its deceitfulness may impose itself upon us in the present instance as a zeal for the edification of others, we are tempted to make breaches in that wall of partition which God has established as a permanent separation between saints and sinners.

We are insensibly led into this current of observation from a view of the present state of Christianity. On the whole, we can scarcely refrain from considering the religion of Christ as on the advance in this kingdom. As this is an event which we must, and do, regard with sensible pleasure, so are there considerations attached to it which excite some degree of apprehension. With the progress of Christianity, its general reputation increases and its reproach declines. This circumstance gives it an accelerated velocity in every successive portion of its progress ; and were it augmented on the preceding standard alone, the proportion of its augmentation would be so much clear gain to the Christian cause. A consideration, however, of the cause of the increase, will at once discover, that this is too favourable an estimate ; and that, as the sacrifices necessary to assuming the Christian name decrease, the number of those who have but slight pretensions to that name will increase, and the more sane part will be infected by the association. The first species of declension will probably be a general prevalence of worldliness ; both because the prosperity of the Church is usually attended with affluence in her members, and because this spirit is less palpably sinful, and admits of more

specious palliatives than other transgressions. The next step of corruption will probably be to unite and reconcile with the profession, with a zealous profession of Christianity, much palpable, and perhaps gross sin, at least many occasional acts of such sin. It is one advantage, (there had need be some,) in the profaneness of modern times, that with the actual rejection of Christianity, the hypocrisy of professing an attachment to it has likewise been banished. With the views inculcated by this dishonourable sincerity we can hardly read, without surprise and indignation, of characters, abounding in times when Christianity was had in reputation, who to repeated, almost habitual, we cannot say allowed, acts of wickedness, united a loud and zealous profession of attachment to Christianity, and a confident assumption to themselves of its privileges. If the grosser forms of sin may be combined with a Christian profession, much more may a refined worldliness. We ought to consider, that God regards, not so much the form, as the *essence* of sin; that one apostle, when he exhorts, "Love not the world," asserts, "if any man love the world, the love of the Father is not him;" and that another makes it the concluding description of characters, who are said to be "enemies of the cross of Christ" and "whose end is destruction," that they "mind earthly things."

Plain Truth for Plain People, in Three Dialogues, between Joseph Chisel and Thomas Wood, by the Author of the History of Mrs. Wilkins. London, Seeley, price 4d. or 3s. per doz. or One Guinea a Hundred. 1807.

An advertisement prefixed to the little publication under review, informs us, that "the author having from recent observations been deeply convinced of the prevalence of infidelity, and its baneful effects, among the lower class of people, not only in great cities, but even in obscure villages, has been induced to publish this little tract, in the hope of setting before them in a concise familiar manner, level to their capacities, some of the leading evidences of Christianity. "It seems highly important," the writer adds, "that the poor and ignorant should be instructed as much as possible in the *divine original* and *reasonableness* of our religion, in which perhaps too little has been hitherto attempted: and should this feeble endeavour be the means of leading *one* soul from the paths of error into the ways of truth and peace, the author will be abundantly rewarded."

Such motives as these would go a great way in disarming criticism of its severity, even if there were any thing in the author's execution of his or rather *her* purpose (for we understand the writer to be a lady, who has already contributed largely to the instruction of the lower classes) which called for animadversion. We think she has performed her task very creditably, and has contrived to convey to her readers much useful information, in an attractive shape. She interests while she instructs them. Those who have occasion to witness the prevalence of an infidel or irreligious spirit in their neighbourhood, will perform a real act of charity by the distribution of this tract. We give a short specimen of its manner.

"'There was a very wicked man a few years ago,' said Mr. Lovetruth, 'one Thoman Paine (I don't know whether you ever heard of him) who wrote a book that did a great deal of mischief; in which he tried to prove that the Bible was all a forgery. Among the rest, he said, there never could be any such things as miracles; and represented all that is said in Scripture about them as nonsense and lies. Now surely no man in his senses can doubt, that the same Almighty God who created the world, could, if he pleased, give sight to the blind, or call back the dead to life!

And, that the miracles related both in the Old and New Testament were really wrought before a vast number of witnesses, we have every reason to believe. The wonderful things which were done by Moses in the land of Egypt, and in the wilderness, were of such a nature, that they could not be counterfeited. Millions both of friends and enemies were called to witness them: and if they had not been really wrought by Moses, who wrote the very books in which the history of these things is contained, when, and how, could it have been possible to persuade the whole nation of Israel, that both they and their forefathers had always believed them? For many hundred years too, the Jews kept various feasts and ordinances in remembrance of these things, some of which they observe even to this day. The eating of the Passover, for instance, every year, was first commanded in Exod. xii. to remind them of that wonderful miracle which God wrought, in destroying in one night all the first-born in the land of Egypt; while he passed over the houses of the Israelites, on whose doors the blood of the Paschal Lamb was sprinkled. Now is it likely that this feast would have been observed for so many hundreds of years, if no such thing as what it was kept in remembrance of had ever happened? Why, one might as well say, that though we, here in England, every year keep the fifth of November, there was never any such thing in this land as the Gunpowder Plot"!' (p. 15,16.)

Another useful tract by the same author, entitled, "The Advantages of Early Piety, or the History of Sarah Thompson and Lydia Green," has lately made its appearance, and has already passed through two editions. Its price is three-pence, and it is particularly adapted for distribution among the young women engaged in manufactories.

Essays to do Good, addressed to all Christians, whether of Public or Private Capacities, by the late COTTON MATHER, D. D. F. R. S. a new edition, improved by George Burder. London, Williams and Smith. 1807. 12mo. pp. 172.

BY the quaint phrase "Essays to do Good," the author evidently meant, "attempts," "devices," or "proposals," to do good. This quaintness, however, is not confined to the title page, but pervades a great part of the volume. "The men who devise good," we are told in one place, "must pass between 'Bozez' (or dirty,) and 'Seneh,' (or thorny), and encounter an host of things worse than Philistines in their undertaking." (p. 7.) In another place, speaking of those who sleep at sermons, he asks, "Will no vinegar help against the narcotics that satan has given to your poor Eutychuses?" (p. 89.) But for such deformities as these, we are disposed to blame the editor more than the author. The latter only yielded to the force of general example, in adopting so vicious a style of composition. The former was not under the same temptation; and, as he professed to *improve* the present edition of this work, and we doubt not has much improved it, he might with propriety, and certainly with advantage, have either omitted or altered such uncouth and barbarous forms of speech. But notwithstanding these and other blemishes of a similar kind, which may be found in almost every page, we hold the public to be greatly indebted to Mr. Burder for the republication of this little volume, which abounds with valuable instruction, and contains many most important suggestions for the cultivation of the various talents entrusted to our care.

The author, Dr. Mather, was born at Boston in New England, in the year 1663. He appears to have been a man of eminent piety, and extensive information. At the age of twelve he had attained a considerable knowledge of Latin, Greek, and Hebrew: he was admitted into the college at sixteen; at eighteen took his first degree, and before he was nineteen proceeded Master of Arts. From his earliest years he discovered a love to religion, he prayed much in private, and constantly read fifteen chapters of the Bible in a day. At fourteen, he kept days of private fasting and prayer, devoted a tenth part of his little income

to pious uses; and at sixteen became a member of the Church. At this early period of life, he adopted it as a maxim, that a power and an opportunity of doing good, not only gives us the right of doing it, but makes the doing of it a duty! On this maxim he continued to act throughout his whole life. He began with doing all the good in his power, in his father's family, to his brothers, his sisters, and the servants, and he imposed on himself a rule, never to enter any company where it was proper for him to speak, without endeavouring to be useful in it. In the management of his very numerous affairs he was a man of uncommon dispatch and diligence; but being obliged to husband every moment of his time, that it might not be wasted by impertinent and tedious visitors, he wrote over his study-door, BE SHORT. In adverting to a particular year of his life, it is remarked, that not a day passed without some contrivance to do good, and without his being able to say at the close of it, that some part of his income had been distributed for pious purposes. When nineteen, he was chosen copastor with his father; from which time, till his death, he continued a laborious, zealous, and useful minister of the Gospel. He was unwearied also in the acquisition of knowledge. He not only learned the French and Spanish languages, but took the pains, in his forty-fifth year to acquire a knowledge of the Iroquois tongue, in each of which he published useful treatises. By his peculiar celerity in the dispatch of business, but especially by his careful attention to methodical arrangement, he was enabled not only to perform all the duties of the pastoral office, to assist in forming and supporting many societies, and to carry on an extensive correspondence with eminent men in various countries, but to compose a most extraordinary number of books, no less than 382; some of them, we are told, small, but others considerable in size. After a life of singular piety and activity, he died at the close of December 1727.

Such a man, it must be allowed, was well qualified to offer suggestions to others on the important subject of "doing good;" and on many of the points,—we may safely say, most of the points, which he has touched upon,—his suggestions are highly valuable. They respect the following important particulars, viz. seeking opportunities to do good —internal piety and self-examination—doing good to our relations, children*, servants, and neighbours —private religious meetings,—pastoral visits—and societies for the reformation of manners. Hints are also given to ministers of the gospel, schoolmasters, magistrates, physicians, rich men, ladies, and lawyers, on the best means of improving their opportunities of doing good. It must be allowed, indeed, that much will be found in the course of these pages which is not suited to the present state of society in this country. A question may also be fairly entertained respecting the expediency of the plans which he proposes and recommends for the institution and maintenance of private religious associations. Still the sincere disciple of Christ, who is intent on the prosecution of the great business of life, who is anxious to glorify God, and to make his "calling and election sure," will read this work with a lively interest, and will be able to draw from it a large share of useful and edifying counsel. At present we will only extract a passage, or rather part of a passage, in which the author, before he proceeds to specify those good works, the practice of which he would recommend to his readers, discusses the nature of *good works* in general.

"To produce good works, the first thing, and indeed the one thing needful is,

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* This part of the work we recommend to the attentive perusal of Christian parents.

a glorious work of grace on the soul, renewing and quickening it, purifying the sinner, and rendering him 'zealous of good works;'—'a workmanship of God' upon us, 'creating us anew, by Jesus Christ, for good works:' and then, there is needful, what will necessarily follow such a work, a disposition to perform good works, on true, genuine, generous, and evangelical principles. These principles must be stated before we proceed.

"In the first place, it must be taken for granted, that the end for which we perform good works is not to provide the matter of our justification before God: indeed, no good works can be done till we are justified; before a man is united to Christ, who is our life, he is a dead man, and what good works can be expected from him? 'Severed from me,' saith our Lord, 'ye can do nothing.' 'Good works follow justification; they do not precede it.' It is the righteousness of the good works done by our Saviour and surety, not our own, that justifies us before God, and answers the demands of his holy law upon us. By faith, we lay hold on those good works for our justifying righteousness, before we are able to perform our own. It is not our faith itself, either as producing good works, or being itself one of them, which entitles us to the justifying righteousness of our Saviour: but it is faith, only as renouncing our own righteousness, and relying on that of Christ, provided for the chief of sinners, by which we are justified. All our attempts at good works will come to nothing, till a justifying faith in the Saviour shall carry us forth unto them. This was the divinity of the ancients. Jerom has well expressed it. 'Without Christ all virtue is but vice.'

"Nevertheless; first, you are to look upon it as a glorious truth of the gospel, that the moral law (which prescribes good works) must, by every Christian alive, be the rule of his life. 'Do we make void the law through faith? God forbid: yea, we establish the law.' Though our Saviour has furnished us with a perfect and spotless righteousness, when his obedience to the law is placed to our account; yet it is sinful in us to fall short in our personal obedience to the law. We must always judge and loathe ourselves for the sin. We are not under the law as a covenant of works: our own exactness in performing good works is not now the condition of entering into life; (woe be to us if it were) but still, the covenant of grace holds us to it as our duty: and, if we are in the covenant of grace, we shall make it our study to perform those good works which were once the condition of entering into life.

And then, secondly, Though we are justified by 'precious faith in the righteousness of God our Saviour,' yet good works are required of us to justify our faith—to demonstrate that it is indeed 'precious faith.' A justifying faith is a jewel which may be counterfeited: but the marks of a faith which is not a counterfeit, are to be found in those good works to which a servant of God is, by his faith, inclined and assisted. It is by the regenerating power of the Holy Spirit, that faith is wrought in the hearts of the chosen people: now the same grace which in regeneration disposes a person to fly by faith to the righteousness of Christ, will dispose him also to the good works of a Christian life: and the same faith which applies to the Saviour for an interest in his righteousness, will also apply to him for strength to perform the good works which are 'ordained that we should walk in them.' If our faith be not of this kind, it is a lifeless faith, and such as will not bring to life.

"But there is yet another consideration upon which you must be zealously affected to good works. You must consider them as a part of the great salvation which is purchased for you by Jesus Christ. Without a holy heart you cannot be fit for a holy heaven—'meet for the inheritance of the saints in that light,' which admits of no works of darkness; where none but good works are done for eternal ages: But a holy heart will induce a man to do good with all his heart. The motto on the gates of the holy city is, 'None but the lovers of good works to enter here;' it is implied in what we read—'Without holiness no man shall see the Lord:' yea, to be saved without good works, were to be saved without salvation. Much of our salvation consists in doing good works. Heaven is begun upon earth when we are so engaged; and doubtless, no man will get to heaven who is not so persuaded.

"I shall mention but one more of those principles from which good works proceed: it is that noble one of gratitude. The believer cannot but inquire, 'What shall I render to my Saviour?'—the result of the inquiry will be—'with good works to glorify him.' We read, that 'faith worketh by love.' Our faith will discover the matchless and marvellous love of God in saving us; and the faith of this love will work on our hearts, till it hath raised in us an unquenchable flame of love to him who hath so loved and saved us. These, these

are to be our dispositions—'O my Saviour; hast thou done so much for me! now will I do all I can for thy kingdom and people in the world. O! what service is there that I may now perform for my Saviour and his people in the world!' (p. 28—33.)

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

In the Press:—A work in six volumes 4to. on ancient and modern Geography, by Dr. Playfair, with Maps:—A translation of the Travels of M. De Fons, in South America:—A Treatise on Dropsy in the Brain, by Dr. Cheyne:—An Analysis of ancient Chronology, sacred and profane, by Dr. W. Hales, formerly professor of oriental languages in the University of Dublin:—A Dictionary of Chemistry and Mineralogy, with their application to Arts and Manufactures, including the most recent discoveries, by A. and C. A. Aiken:—and a volume of naval Sermons, by the Rev. Mr. Baynes of Leeds.

Preparing for the Press;—A Tour to the countries on the banks of the Missouri and Mississippi, by Captain Ashe:—the official account of a similar tour by Captains Lewis and Clarke, undertaken by order of the American Government:—A description of Syria, by Abraham Parsons, Esq. formerly Consul at Scanderoon, with an account of a journey from Scanderoon to Bagdad, and of a voyage thence to Bombay, and back again by the Red Sea to Egypt, with a narrative of a journey from Suez to Alexandria:—and a general, historical, and topographical description of Mount Caucasus, by Mr. C. Wilkinson.

The sum of £4,925 has been granted by parliament to the trustees of the British Museum, for the purpose of purchasing the Manuscripts in the possession of the late Marquis of Lansdowne. These include the Cecil and Burleigh Papers, the Shelburne Papers, Royal Letters, and Chinese Drawings.

By the last returns, the effective force of the Volunteers in Great Britain amounted to two hundred and eighty-nine thousand three hundred and six rank and file; 254,544 of which are infantry, 25,342 cavalry, and 9,420 artillery; the trumpeters and drummers 7,555, serjeants 15,524, staff officers 2,586, field officers 1,404, captains 4,335, subalterns 8,836: making a grand total of three hundred and twenty-nine thousand three hundred and forty-six men.

The new statute, relative to the examination for the degree of B. A. at Oxford, has at length received the decisive probatum est of Convocation. Public examinations will in future, therefore, only take place in the Michaelmas and Act Terms; and there will be two lists of the names of those who have most eminently distinguished themselves, classed according to their respective merits. The method of conferring honours, adopted by the late statute, being done away, we recognize in the mode now instituted something similar to the Cambridge plan; except that the Mathematics will here only retain their due proportion of weight with the rest of the Sciences and Classical Literature. There will, moreover, in future, be no examination for the degree of M. A.

The Bishop of London has transferred twelve hundred pounds stock to the Master and Fellows of Christ College, Cambridge, and directed the interest of it to be laid out annually in the purchase of three gold medals, to be contended for by the students of that college; one of fifteen guineas, a prize for the best Latin dissertation on some evidence of Christianity; another of fifteen guineas, a prize for the best English composition on some moral precept of the Gospel; and one of ten guineas, a prize to the most distinct and graceful reader in, and regular attendant at chapel; and the surplus, if any, to be laid out in books, and distributed by the Master.

Rev. F. J. H. Wollaston, B. A. Jacksonian Professor at Cambridge, is elected Master of Sydney College in that University, *vice* Elliston, deceased.

VACCINATION.

The Royal College of Physicians have made their report to Parliament, on the subject of Vaccination. The facts which they state, and which they substantiate by

a great mass of evidence annexed to the report, are as follows, viz.

1. During the eight years which have passed since Dr. Jenner made his discovery public, the progress of vaccination has been rapid in all parts of the civilized world. In the British islands some hundred thousands have been vaccinated; in our possessions in the East Indies upwards of 800,000; and in Europe the practice has become general. It has been received for the most part without prejudice, and submitted to the fairest trials. With the exception of a few individuals, falsely led by hypothetical reasoning, the testimony in favour of vaccination is strong and satisfactory; and the practice of it is on the increase.

2. Vaccination appears to be in general perfectly safe, the instances to the contrary being extremely rare. The disease is so slight as seldom to interfere with ordinary occupations. It has been communicated with safety to pregnant women, to children in earliest infancy, and while teething. In all these points it possesses decided advantages over the small-pox. The security derived from it against the small-pox, if not absolutely perfect, is as nearly so as can perhaps be expected from any human discovery. Among several hundred thousand cases, the number of *alleged* failures has been surprizingly small, less in a given number of vaccinated persons than the deaths in an equal number of persons inoculated for the small-pox. And even where small-pox has succeeded vaccination, in almost every case, the disease has been remarkably mild, and appears to have been deprived of all its usual malignity. It is clearly proved that vaccination does less mischief to the constitution, and less frequently gives rise to other diseases than the small-pox, either natural or inoculated. The assertions to the contrary are destitute of proof, and have been either the inventions of designing or the mistakes of ignorant men. Vaccination spreads no infection, and in this respect possesses great advantages over inoculation, which keeps up a constant source of contagion that increases the number of deaths by the natural disease. The natural small-pox destroys a sixth part of those whom it attacks, and even of those who are inoculated one in 500 has usually died. About one-tenth of the whole mortality in London is occasioned by the small-pox. And this mischief has been extended by the inconsiderate continuance of inoculation. Vaccination on the other hand, while it is a protection to the individual, is not prejudicial to the public.

3. A body of evidence so large, temperate, and consistent, was perhaps never before collected on any medical question. At the commencement of the practice, almost all who were vaccinated were afterwards inoculated, many a second, and even a third time; and the uniform success of these trials quickly bred confidence in the new discovery. It is also proved that the security against the epidemic is as strong as against the inoculated small-pox. A few examples occur of epidemic small-pox having been subdued by a general vaccination. By these facts, it appears, that many, who at first thought unfavourably of the practice, had had all their doubts removed. A few persons indeed there are who entertain different sentiments. The college have endeavoured, by personal examination, as well as from their writings, to learn the full extent of their objections. They found them without experience in vaccination, supporting their opinions by hearsay information, and hypothetical reasoning, while their facts on being investigated proved to be misapprehended or misrepresented. Some deviations from the usual course have occasionally occurred, but so much depends on watching the progress of the pustule, and taking the matter at the proper time, that there is little doubt some of the failures may be imputed to the inexperience of the early vaccinators; and farther observation may be expected to reduce the number of anomalous cases. These observations are confirmed by the reports of the progress of vaccination, not only in every part of Europe, but throughout the continents of Asia and America.

4 The progress of vaccination has been retarded by unfounded ideas of its being merely a temporary protection against the small pox, and by representations equally unfounded of the frightful diseases to which it gives birth. The grand obstacle to its progress, however, is the improvidence of the lower classes, who can hardly be induced to adopt precautions against distant evils. To remedy this evil, information and instruction may do much. Vaccination may also be encouraged by offering it to the poor free of expence. But until it becomes general, it will be impossible to prevent the recurrence of the natural small-pox, by means of those who have been inoculated, without legislative interference. On the whole, the college feel it their duty strongly to recommend the practice of vaccination. And to this conclusion

they have been led by no preconceived opinion, but by the most unbiassed judgment formed from an irresistible weight of evidence which has been laid before them.

The Appendix to the Report contains letters from the Colleges of Physicians in Ireland and at Edinburgh, and from the Colleges of Surgeons in London, Edinburgh, and Ireland; all confirming the above view of the subject.

FRANCE.

The French report the population of the 112 departments of that kingdom at 36,060,104 persons. The land forces in 1805 at607,671. The revenus at 256,500,000 francs. The Confederation of the Rhine, they report at—population 7,008,122; military force 80,000.—Revenues 44,674,000 florins.—The kingdom of Italy—population 5,439,555 : military force 60,000; revenues 60,000,000 florins.—The kingdom of Holland—population 1,881,880; military force 18,057; revenues 50,000,000 florins.

GERMANY.

Mr. Counsellor SEYFFERT continues to observe the newly discovered planet. He has calculated, by approximation, the orbit of that planet, from observations made at Munich up to the 1st of May. His conclusions aver, that its mean motion is greater than that of Juno, of Ceres, and of Pallas; that the excentricity of its orbit is greater than that of Ceres, and less than that of Juno and Pallas; that the inclination is likewise less than that of the three other planets, as well as its mean distances from the Sun; that it is the eleventh principal planet of our solar system, and that it moves betwixt Mars and Jupiter.

ITALY.

The cardinal archbishop of Genoa has lately issued orders for the suppression of many religious festivals in the country beyond the Alps. The Sundays, however, are retained, with such festivals as fall on them; also Christmas, the Circumcision, the Epiphany, the Ascension, Corpus Christi, all Saints, and the Ascension of the Virgin. The feasts of St. Peter and Paul, patron Saints of parishes, those of St. John Baptist, St. Laurent, the Conception, and St. Bernard, are transferred to Sundays. The fasts previous to the foregoing festivals are equally retained, as well as those of Lent, and of the Ember weeks.

DENMARK.

A clergyman of Nykoebing has given the description of a Danish Island, the name of which is scarcely known to the Danes themselves. This island is called Mors, and is situated in the north east part of Jutland, and formed by the great Gulph of Limfiord, which penetrates into the interior of the peninsula. Its population amounts to 8,100, who speak a language peculiar to themselves, a Glossary of which has lately been published, containing 700 words not known elsewhere.

TURKEY.

The Telegraphe French paper states the extent of Turkey at 49,173 square miles; population 25,380,000; of which Turkey in Europe is 11,968 squares miles, containing 11,040,000 inhabitants. Asiatic Turkey is 24,262 square miles, containing 11,090,000 inhabitants. Egypt, 12,943 square miles; containing 3,200,000 inhabitants. The number of inhabitants in Constantinople is stated at 500,000. The land forces of the Porte in 1804 were 266,454 men; irregulars 60,000, of which the Janizaries are 113,406; the Spahis 132,054, Methardchies 6,000; Artillery 15,000. The maritime strength of this Empire was 12 ships of the line, six frigates, five smaller vessels.

The revenues of the Imperial Treasury amounted to 2,000,000, and that of the Empire to 44,942,500 piastres. The debts of the State amount to 53,350,000 piastres.

BASIL, a Greek physician, has printed, at the Patriarchial Press of Constantinople, a Collection of Letters, as a model for the epistolary style in modern Greek. In this collection are several letters of Alexander Mainacordato, the celebrated Minister of the Porte, and also of his son Nicholas, Prince of Wallachia and Moldavia. It likewise contains notices of several learned Greeks.

AMERICA.

Dr. TONGUE has lately published an Account of the Country on the South Shore of Lake Erie; including a brief description of the climate, soil, productions, commerce, and manufactures of that district.

The coffee plant was introduced from the island of Cuba into Florida, about Midsummer 1805. It has succeeded beyond expectation, and it is hoped will furnish, at no great distance of time, a new and important article of export.

Dr. MITCHILL has published some Observations (which had been communicated to him by a traveller) on the practicability of cutting a Navigable Canal through the Isthmus of Panama, which the Spanish Government has long represented as im-

practicable, on account of the waters of the Pacific being more elevated than those of the Atlantic Ocean. But it would appear, from the accounts given by this traveller, that political motives, and not natural obstacles, have most strongly opposed the execution of an idea, which the bare inspection of the map of America cannot fail to suggest to the mind, however little addicted to the forming of projects.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Transactions of the Parisian Sanhedrim; or, Acts of the Assembly of Israelitish Deputies of France and Italy, convoked at Paris by an imperial decree, dated May 20, 1806. 8vo. 8s.

Thoughts on the Effects of the British Government on the State of India; accompanied with hints concerning the means of conveying civil and religious instructions to the natives of that country. By the Rev. William Tennant. 8vo. 7s.

A Portraiture of Methodism, being an impartial View of the Rise, Progress, Doctrines, Discipline, and Manners of the Wesleyan Methodists. In a series of Letters, addressed to a Lady. By Joseph Nightingale. 8vo. 10s. 6d.

Two Sermons on Justification, preached before the University of Cambridge. By the Rev. T. P. White. 2s. 6d.

Mistakes in Religion exposed, an Essay on the Prophecy of Zacharias. By the Rev. H. Vane. 12mo. 4s. boards.

Sermons on Important Subjects. By Matthew Galt. 8vo. 6s. boards.

A Sermon, preached at the Temple, and at Berkeley Chapel, upon the conduct to be observed by the Established Church towards Catholics and other Dissenters. By the Rev. Sydney Smith. 1s.

Extract of a Sermon preached at St. Mary's, Lambeth, on the 28th of June, 1807, on the Education of the Poor under an appropriate System, for the Benefit of the Boys' Charity of Lambeth. By the Rev. A. Bell. 1s.

The Universal Church, an Essay on Nature. 1s. 6d.

Sermons on different Subjects. By the Rev. J. Hewlett. Vol. III. 8vo. 9s.

A Sermon preached before the University of Oxford at St. Mary's, on Sunday, April 19, 1807. By R. Lawrence. 1s. 6d.

Concio apud Synodum Cantuarianam æde Paulina habita IX. Kal Julii, 1807. A E. Sparke. 1s. 6d.

An Attempt to display the Original Evidences of Christianity in their Genuine Simplicity. By N. Nisbett. 8vo. 6s.

Four Missionary Sermons, preached at the late Anniversary in May, by the Rev. Messrs. Newton, Jack, Griffin, and Draper; with the Report of the Directors, and a List of the Subscribers, &c. 2s. 6d.

A Compendium of some of the most Important Particulars in Natural and Revealed Religion, written chiefly for the Middle and Lower Classes. By Dr. Watson.

MISCELLANEOUS.

The Life of Thuanus, with some Account of his Writing, and a Translation of the Preface to his History. By the Rev. J. Collinson. 8vo.

Memoirs of John Lord de Joinville, Grand Seneschal of Champagne, written by himself, containing a History of Part of the Life of Louis IX. King of France, surnamed St. Louis, including an Account of that King's Expedition to Egypt, in the year 1248, &c. &c. Translated by Thomas Johnes, Esq. M. P. 2 vols. 4to. 4l. 4s.

The History of the World from the Reign of Alexander to that of Augustus; comprehending the latter Ages of European Greece, and the History of the Greek Kingdoms in Asia and Africa, from their Foundation to their Destruction, &c. By John Gillies. 2 vols. 4to. 4l. 4s.

A connected Series of Notes on the chief Revolutions of the principal States which composed the Empire of Charlemagne, from his Coronation in 800 to its Dissolution in 1806, &c. By Charles Butler, Esq. royal 8vo. 15s.

The Reign of Charlemagne, considered chiefly with Reference to Religion, Laws, Literature, and Manners. By Henry Card. 8vo. 6s.

Report of the Royal College of Physicians on the State of Vaccination. 8vo. 6d.

Analysis of the Character and Conduct of Bonaparte, addressed to the French soldiery, and the people of Europe. By General Dumourier. Translated from the French by Mr. Elden. 3s. 6d.

The Cause of the Increase of Methodism and Dissent, &c. 4s.

The Works, Literary, Moral, and Medical, of Thomas Percival; to which are prefixed Memoirs of his Life and Writings, and a Selection from his Literary Correspondence, with many additions never before published. 4 vols. 1l. 16s. 8vo.

Moses, under the Direction of Divine Providence, conducting the Children of Israel from Egypt to the Promised Land; a Prize poem, recited in the theatre at Oxford, June 10, 1807. 1s.

The Eloquence of the British Senate; or Select Specimens from the Speeches of the most distinguished Parliamentary Speakers, from the reign of Charles I. to the present time. 2 vols. 8vo. 21s. boards.

RELIGIOUS INTELLIGENCE.

SCOTCH MISSION TO TARTARY.

LETTERS have been received from the Missionaries at Karass, dated the 27th April. In the course of the preceding month a contagious disorder had broken out among the natives, which carried off great numbers of them. Katageray, the young sultan, who has embraced Christianity, was seized with it and for some days was dangerously ill. To prevent the infection from spreading, he was removed to a tent at a little distance from the settlement; and through the blessing of God on the means which Mr. Brenton employed, he recovered, to the great joy of the family at Karass, but to the no less disappointment of some of the neighbouring chiefs, who are greatly enraged at him for his open and steady profession of Christianity; some of them said the most false and alarming things, with a view to shake his constancy, but without effect. During his illness he was much engaged in prayer, and as soon as he was so much recovered as to be able to read, he begged that a bible might be sent to him.

JESUIT MISSION TO TARTARY.

IT appears that some Jesuit Missionaries have been sent into that part of Tartary which is subject to Russia. One of them, Father Richard, writes thus, in May 1806, from Catherinestadt, in the government of Sarathou.

"A Lutheran, of a neighbouring colony, who had gained a suit at law, complained incessantly that his (living) antagonist, followed him night and day, without allowing him any repose. He was brought to me. I examined him, and asked him whether this man was really alive, whether he spoke to him, whether he had endeavoured to lay hold of him. He replied that he was really alive; that he spoke to him; but that having repeatedly endeavoured to lay hold of him, he had never been able to succeed. He added, I told him yesterday, that I was going to a Catholic priest who would force him to let me alone. I blessed him, according to the form of the ritual, and gave him two images of St. Ignatius, one to carry about him, the other to fasten to his door: nothing has appeared to him since.

"The Lutherans and Calvanists often request the blessings of the church on them and their children when they are sick: either they are suddenly restored, as they say, or suddenly delivered by death from their sufferings. The Lutheran minister lately reproached a person of his communion for calling me to her eldest son, who though struggling with death was able to go to his labour that very day. I shall never forget what was said to me at that moment by the poor person, when she saw her son so suddenly restored:

"'M. le Curé, it is very evident, that if you cure diseases in this manner, it will be said with reason that you work miracles, and all the world will be running after you.' We always explain to them the prayers of the church, that they may not fancy that they are rendered effectual by our own merit, or by any charm. They acknowledge that only the prayers of the church of Rome are attended with this power; nevertheléss, they are not converted. We are all brethren, say they, we all adore the same God: and there they remain. Notwithstanding the difference of opinion between Luther, Calvin, Zuinglius, &c. their followers unite under the conduct of a single Lutheran minister in this city, even for the administration of the Lord's supper to the dying. Such a system of religion passes understanding!

"There is nothing astonishing," adds this Jesuit Missionary, "in the Devil's desire to preserve some part of his dominion in this country, where he was adored not

thirty years ago by the Calmucs, &c. in the idols which still exist. They are large blocks of a reddish coloured marble, extremely hard. It cannot be guessed whether their formless figure is intended to represent a man, a beast, or a devil. These gods are so heavy that two strong men can hardly set them upright. The elderly Germans who beheld the idolaters before the government sent them off, assure us that they beat their deities heartily with blows from a stick, when they did not immediately obtain what they had petitioned for."

FRANCE.

On occasion of the Lent of the present year M. de Maddolx, Bishop of Amiens, published an address to the people of his diocese, in which are the following observations.—"We have learned, with the most lively grief, that many persons in our diocese refuse to pay that light contribution which we had fixed towards the support of our Seminary for clerical education. Are you then ignorant, my dear Christian brethren, that death mows down your pastors, and that we every day experience the heaviest losses? Two years are not elapsed since we have sat on the episcopal seat of Amiens, and already 101 priests have sunk under their painful labours: in the same time we have only ordained four: we are therefore alarmed at the number of parishes which remain destitute of religious assistance, and of those which are threatened with the same calamity; especially when we reflect that among those who remain, 343 are more than 70 years of age, 94 have passed that age, and others more loaded with infirmities than with years are apparently on the borders of eternity." This representation agrees with a statement in the French journals, that the minister of religion received in one day four notices from mayors of different towns, that they had performed divine worship on one Sunday, there being no priest in the neighbourhood whom they could obtain for that purpose. It is understood, that the starving salary of the parish priests is the cause of this; as no young men will enter on a course of life which does not admit the hopes of a maintenance.—Those who see every thing done by Bonaparte and Talleyrand in the worst light, conceive that this is their plan for the extinction of Christianity, by extinguishing the priesthood! In some places recourse has been had to charitable contributions. How far a disposition thus to contribute to the education of priests may spread over France, or to what degree it may be permanent, or what may result from these circumstances, we cannot pretend to foresee.

REPORT OF THE SOCIETY FOR MISSIONS TO AFRICA AND THE EAST.

This Report acquaints the subscribers that three of their Missionaries who had been sent from England in the course of the last year, had arrived at Sierra Leone in the month of September. They found one of the Missionaries who had preceded them, still fully occupied with attending to the spiritual concerns of the colony. The other had employed a part of his time in making excursions into the adjacent country, which afforded him the opportunity of perfecting his knowledge of the Susoo language, and of selecting a proper station for the permanent establishment of the Mission. The number of Missionaries being now enlarged, four of them, (one of whom however has since withdrawn himself from the service) were about to proceed to the Rio Pangos, in order to fix themselves under the wing of a friendly Susoo chief, one of whose sons had been educated at Clapham, and, it is hoped, had learnt to appreciate the benefits of instruction.

With a view to the preparation of young men for the Missionary service, a seminary has been formed in this country, which is placed under the eye of several clergymen, and under the immediate superintendance of a gentleman, who to his other qualifications adds a personal acquaintance with Africa. To this seminary three young men were about to be removed from the institution at Berlin. That institution, notwithstanding the calamities which Prussia has experienced, still subsits, and contains twelve students. To Mr. Jenicke, the superintendant, who had been deprived of the chief part of his income by the presence of the French, the committee, in consideration of his services to the society, has sent fifty pounds. The sum of two hundred pounds has been transmitted to Calcutta, in order to promote the translation of the scriptures into the languages of the East, which is now proceeding at that place.

The committee conclude with expressing a hope that their design with respect to Africa will be greatly promoted by two recent occurrences, the abolition of the Slave Trade, and the formation of the African Institution. In this hope, we trust, they will not be disappointed.

The Report is preceded by a sermon preached at the Anniversary Meeting of the Society, by the Rev. Basil Woodd, M. A. from Isaiah xl. 5. From the con-

cluding part of this discourse, which breathes throughout a truly christian spirit, we extract a few passages, which appear to us well adapted to excite in every one who reads them those feelings of expansive benevolence which so remarkably distinguish the pious author, and which the gospel of the grace of God so powerfully and authoritatively requires us to cherish.

"He, that hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? What appeal then is made to our sympathy, our humanity, our love to God, our love to man; when we behold a poor heathen ready to perish, eagerly listening to the sound of the gospel! Go, then, into all the world, and preach the gospel to every creature. Let the wilderness and the solitary place be glad for you. Go, tell the heathen, that his God is love: that the divine law is the transcript of the divine nature: that it is holy, just, and good: that all human misery arises from want of the love of God: point out to him his sin, his guilt, and his danger of eternal death; and assure him, that to confirm the justice of the tremendous sentence, and at the same time redeem the transgressor, God spared not his own son, but delivered him up for us all. Go, tell the self-torturing heathen, that the grand sacrifice for sin is already offered and accepted: that the redemption of Immanuel is sufficient for all; is complete, and perfect. Tell him, that, in the new covenant, God freely offers, in his beloved son, pardon, righteousness, and salvation to all, who truly repent and believe in him. Tell him, that the Lord Jesus is exalted to give this very repentance and remission of sins. Tell him, that his Heavenly Father will give the holy spirit to them that ask him. Assure him, that this is the royal grant of mercy, believe in the Lord Jesus Christ, and thou shalt be saved. Whosoever will, let him take the water of life freely. You, my Christian brethren, who glory in the faithful saying, that Christ Jesus came into the world to save sinners, shew your faith by your works; by diligent practice of every duty; by acts of charity and mercy. Missions cannot be supported without great expense: and large sums can only be raised, by the union of individuals. Hence, while the rich should give liberally out of their abundance, the humble mite of an individual may jointly possess the honour of contributing to the salvation of a soul, and the conversion of nations. The most high God expects this homage out of the bounty he hath given us. All the church of Christ expects it. All the holy Prophets look to you Christians, in these latter times, to accomplish the subject of their predictions; and help forward the day, when the earth shall be filled with the glory of the Lord. Publish, then, to nations yet in darkness, that name, wherein alone they can be blessed. Assist in gathering the people to Shiloh, and assemble the nations that they may call him blessed.

"The British government has lately given a noble example of justice and benevolence, in listening to the groans of such as were in captivity, and delivering the people appointed to slavery and death. Never did the philanthropy of Great Britain triumph more gloriously, than when, in full assembly, it brake the fetters of the enslaved, and bade the sons of Africa be free. But the benevolence of a Christian Mission stands on higher ground, and prefers a higher claim. Its object is to proclaim eternal liberty to the spiritual captives; to redeem from sin, from Satan, and from death; to break every yoke of the oppressor, and establish the glorious liberty of the children of God."

"My friends, our time on earth will be but short; our sphere will soon be filled by others; and every talent resigned: but, by exerting ourselves to promote the cause of God and the truth, by endeavouring to save from death the souls of our fellow-creatures, we may give importance and dignity to time, and treasure up delights for eternity. When united to the spirits of the just made perfect in the presence of your Redeemer, you may perhaps look down, and see the seed, which you sowed, taking root and springing up; thankful to that grace, which taught you the right use of property, to shew mercy, and to deny yourself in order to make your offering; thankful, that you had the honour to come to the help of the Lord, and to contribute one single stone to the spiritual building. In a future world with what gratitude will you thank the zealous Missionary, who first undertook your cause, and ventured his very life to snatch you reluctant from the wrath to come! And with what heart-felt gratitude may some poor Hindoo, some native of Africa, whose cause is this day pleaded, then acknowledge your Christian zeal, in this instance! He may record, overwhelmed with wonder and gratitude, he may record that charity, which pitied him in his low estate; which supported a Christian Mission; which sent out the faithful labourer, whose ministry the Good

Shepherd used as the means of saving a soul from death, and of hiding a multitude of sins. Let us, then, be stedfast, unmovable; always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord.

"Compassion to the Heathen is the greatest of all charities; because, wherever divine truth establishes its dominion, all Christian graces, duties, and charities, will certainly spring up under its sacred influence. Let the glorious Gospel of the blessed God be proclaimed and received, you will soon see brotherly love continue; you will soon see charitable institutions arise. The poor and ignorant will be invited to schools of instruction: the widow, the fatherless, and he who had none to help him, will soon find an asylum; and the man, who was ready to perish, will be heard pouring his blessings on the head of the disciples of Jesus.

"Nor do I merely plead the cause of the Society for Missions to Africa and the East: no; I plead the cause of all Missionary Institutions. May God bless them all! May the work of God prosper in all their hands!

"With cordial pleasure, therefore, I congratulate the Church of England, under whose patronage have long arisen two venerable Societies, with the excellent design of promulgating the Christian religion. The incorporated Society for the Propagation of the Gospel in Foreign Parts, instituted in 1701, according to the Reports of the Society, maintains eighty-two Missionaries and Catechists, chiefly in North America. The Society for Promoting Christian Knowledge, in addition to an extensive distribution of Bibles and religious books, maintains seven Missionaries, five of whom are in the East Indies: among the latter, this Society had the honour of employing the Rev. C. Swartz, whose praise is in all the Churches of Christ. May the Eternal God be pleased to direct and prosper all their consultations to the advancement of his glory, and the good of his Church!

"Most cordially, however, as I revere and love the truly Apostolic Church of England, in whose communion I wish to live and to die; attached as my heart is to her Episcopacy, her Liturgy, and her Discipline; fervent as my prayer is, that she may endure to latest generations; that this vine, which God's right-hand hath planted, may take deep root and fill the land: yet, God forbid, that we should not also wish the welfare, or rejoice in the success of all the other Institutions, which strive to promote the glory of God, the kingdom of the Lord Jesus, and the salvation of the souls of men. My Brethren, let us pray for them all. If we are blessed with abundance, let us give our mite to support them all. May the Eternal God bless the exertions of the Church of Scotland in Tartary and her wandering tribes! May the little heathen children whom they redeem from slavery, exult in the liberty of the Gospel of Christ! May God bless the Baptist Mission on the Continent of Asia! May the Hindoo learn to renounce his cast for the discipleship of Jesus; and may the Scriptures, in the vernacular tongues of the East, direct thousands and tens of thousands in the narrow way which leadeth to life! May the London Missionary Society be prospered in her extensive labours in Africa, in the East, and the Islands of the South Seas! May the labours of the Arminian Methodist Societies, in the West Indies, be abundantly successful; and may the injured Sons of Africa forget the horrors of their slavery, set free by the liberty of the Gospel! May they lose sight of their native country, in prospect of a kingdom which cannot be moved! May the Episcopalian Church of the United Brethren, who have had the honour to lead the van in the attack of the kingdom of Satan, still be replenished with their unexampled success! May the twenty-four thousand converts, who have professed faith in Christ, be established and encreased with the encrease of God! Yes; we will rejoice in all your labours. We will bid you good luck in the name of the Lord. When the great company, which no man can number, of all nations, kindreds, and people, shall stand before the throne, and before the Lamb, we shall not enquire, whether it was Paul who planted, or Apollos who watered: we shall not be curious to know in what enclosure the seed was sown, or under whose culture it sprang up. We shall all triumph, when we see the wheat safe in the garner. There will be one heart, and one sentiment: All praise to God, who gave the increase! His name, the name of the Lord Jesus, shall endure for ever. His name shall be continued as long as the sun: men shall be blessed in him: all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever, and let the whole earth be filled with his glory. Amen and Amen!"

REPORT OF THE LONDON MISSIONARY SOCIETY.

THE Report of the Proceedings of this Society, which was made at their Annual Meeting in May, having been published, we are enabled to lay an abstract of it before our readers.

The state of the mission at OTAHEITE appears to be much the same as was formerly reported. Difficulties had arisen in conveying letters and supplies to the Missionaries: but these were about to be removed; a small vessel having been procured at Port Jackson for that purpose.

The political state of the island also remained the same. Otoo had maintained his authority, unmolested, since the death of his father Pomarre, and continued to afford the brethren his favour and protection, and to permit their speaking without restraint. He had also discovered a partiality for the English language, and had made such proficiency in it, that he had sent a short but friendly letter to the directors, written by his own hand.

The Journals of the Missionaries, concluding July 30, 1805, evince, it is said, in the most satisfactory manner, the faithfulness and assiduity of the Missionaries, labouring amidst the most discouraging circumstances. The Missionaries observe, 'Instructions continue to be given to the inhabitants in the things of God, but, apparently, none are savingly profited by them; so that, as we at first found them, they seem to remain—gross idolaters—enemies to God by wicked works—without God, without Christ, and without hope: yet, they add, it must be confessed, that very many of them have obtained a very considerable, though, as yet, unsanctified, knowledge of the doctrines of Christianity.'

From this observation, connected with some information obtained from the Rev. Mr. Marsden, respecting his intercourse with such natives of Otaheite as occasionally visited New South Wales, the Directors are disposed to indulge expectation that the labours of the Society in this island may yet be successful.

This hope is farther confirmed by the circumstance that a native of Otaheite, who lately came to England in a ship that called at the island, was found to have received from the Missionaries some knowledge of the great subjects of revelation, and to be forcibly impressed with the sentiment, "that the Missionaries were very good men—men of God."

Governor King, of New South Wales, appears to have had the interests of the mission much at heart; he had put his successor, Governor Bligh, in possession of every circumstance relating to it, and had recommended it to his attention.

Before the recapture of the CAPE OF GOOD HOPE, the opposition to the Missions had risen to a great height; and the brethren Vanderkemp and Read were apprehensive that that they should be obliged to withdraw from the colony.

The capture of Cape Town was no sooner effected, than Sir David Baird gave Dr. Vanderkemp and Mr. Read full permission to resume the care of the congregation at *Bethelsdorp*. They had the happiness of finding it in a flourishing state; and were received with universal joy and thankfulness by the poor Hottentots.

In addition to the sanction now afforded to this Mission by government, their privileges have been augmented by the spontaneous permission of the Landrost to plough and sow for the present year, an excellent piece of ground belonging to government.

Such was the pleasing state of Bethelsdorp, say the Directors, according to the last accounts received, in consequence of the colony having returned "to a government by which the rights of conscience are respected, and the shield of power held over good subjects who are sincerely aiming to promote the welfare of their fellow-creatures. To that mild and gentle Government the Society is indebted for many favours, which they are desirous of acknowledging with gratitude; and, above all, they would ascribe to the King of kings, who has all hearts in his hands, every auspicious event, in which the powers of the earth, and the changes of nations, are rendered subservient to the great design of extending the Redeemer's kingdom."

The Report received from the brethren Anderson and Kramer, respecting their Mission among the *Corannas* on the *Orange River*, is highly pleasing. The number of persons collected at this place is 784; and as they are about 21 days' journey from the Cape, they would have no means of grace were it not for this station. The brethren began, about September, 1805, to form them into a state of order, and to introduce among them the arts of agriculture, in which they succeeded beyond their expectation, but by no means equal to their wishes; for the situation is, on many accounts, unfriendly to such pursuits.

They have now been labouring among the poor Africans in that quarter, for about

six years; and have practised much self-denial in that course of time. They have laboured to correct the immoralities practised among the Corannas, and to introduce among them regulations as to marriage. They have sometimes about 250 persons at a time, to hear the Gospel, in the school-room, which is about a third of their whole number, most of whom attend in rotation; about 84 of those who dwell sufficiently near them receive daily instruction, and are taught to read; but the Missionaries were forbidden by government to teach them to write, without special orders. They had reason to hope that more than 30 persons were converted.

The general support of the people, it seems, is scanty, their principal dependence being on the chase; but, by the efforts of the Missionaries, they will now have an opportunity of further supplies from cultivation, if they are but industrious. They had been occasionally annoyed by a destructive insect called a Tortoise. At one time, a vast body of locusts passed near their settlement. They shot, in the course of a single year, fourteen lions, four tigers, and several wolves.

Christian and Abraham Albrecht, together with Brother Sydenfaden, had departed from the Cape, in order to introduce the Gospel among the *Namacquas*, a remote and untutored tribe, situated at about a month's journey from the station at the Great Orange River. In the prosecution of their journey, great difficulties occurred from hunger and thirst: they met with repeated disappointments where they expected to find water; and were obliged to lodge in places infested with wild beasts, and where the Boschemen had before murdered all the inhabitants.

At length they reached, after a journey protracted to several months, the Great Namacquas, rejoicing in the merciful preservation they had experienced, and still more in the apparent readiness of the poor Pagans to receive the Gospel. At the close of the year 1805, their work commenced. Having heard that *Chacab*, the chief of a kraal in that neighbourhood, was inclined to receive the word, Brother Sydenfaden was dispatched to the place of his residence, where, under a tree, he preached the Gospel to him and his people. After the service was concluded, the chief expressed his satisfaction with what he had heard, and said, "This word is too great that we should not accept it. All the chiefs of Namacqua-land must come hither to hear; hither they must come, under this tree, to hear: then shall they find that the word of God is great. Harmony must also prevail; all the chiefs must have one heart and mind, and accept this doctrine: then the doctrine must be established in the centre of the country, that every one may have access to it."

This pleasing event, together with the accession of a considerable number of the Hottentots from the surrounding country, determined the brethren, notwithstanding considerable difficulties with which they had to struggle, to continue with the people, should they be able to maintain themselves among them, which was a doubtful point; the country, they feared, being too dry and barren for the production of corn. Under all these discouragements, however, the Missionaries are very thankful to God for preserving them when travelling through the desert, and guiding them to a people who seem willing to receive the Gospel. They have upwards of three hundred of the Hottentots with them, who have now daily an opportunity of being instructed in the truths of the Gospel, and who appear to have a desire of being acquainted with the Word of Salvation.

On the capture of BUENOS AYRES, Mr. Creighton, one of the Missionary Students, was sent to that station. Before he arrived, Buenos Ayres had reverted to its former possessors. Since that time, Monte Video has yielded to the British arms; and Mr. Creighton, it is hoped, will now enjoy an opportunity of rendering some useful services to the cause of religion in that quarter of the New World.

In the Seminary at GOSPORT, thirteen students remain in a course of preparation for Missionary services.

Since the last Report, which stated that the brethren Cran and Des Granges had been at *Vizigapatnam*, in INDIA, about three months, and were diligently employed in the acquisition of the Telinga language, Journals have been received, which bring down the narrative of their proceedings to the month of November, 1806, when they had finished their Missionary-house, and had under their care between thirty and forty young persons, about twelve of whom were children of cast, and the rest children of colour, many of whom could repeat the catechisms, &c.

The miserable state of the youth in their neighbourhood, had induced them to draw up a plan for a charity school, which the European gentlemen and ladies readily adopted, subscribing liberally for its support; and they expected soon to see the

foundation of the school laid in the vicinity of their house.

The brethren can now read and write the language with ease; and Mr. Des Granges has translated some passages of the Scripture into it, for the use of the natives. They wish to know what encouragement they may expect from this country in effecting a version of the whole Scriptures in Telinga; and they have hopes that their friends at Vizigapatnam, and at Madras, will assist.

For preaching the Gospel, or rather conversing with the natives upon it, they had then an open field; the surrounding villages are many and populous; they were daily visited by natives of different casts, who heard with attention. The Bramins are their greatest enemies, yet they continue to visit them; so that they have seldom less than four or five with them. They continue to perform Divine Service, and preach in the fort to the Europeans, and half cast, who understand the English language; their hearers increase, and they have the pleasure to observe a visible change in the conduct of some, and an increasing desire to attend the means of grace: the more serious part of their hearers attend their weekly meetings. All the gentlemen of the settlement attend public worship occasionally.

In compliance with the ardent desires of these brethren, two more Missionaries, Messrs. Gordon and Lee, with their wives, have been sent by way of New York to Vizigapatnam.

Mr. Ringletaube, who had resided at Tranquebar, in order to attain a knowledge of the Tamoul language, resolved to go to the kingdom of *Travancore*, and the Tinevelly country, forming the south-western extremity of the peninsula, with a view to help the destitute congregations of Christians in that territory, as well as to diffuse the knowledge of salvation among the heathens, and he was authorized to engage an assistant, and some catechists, as he might see a fair prospect of doing good in that district. His most recent advices, dated in September last, furnish much encouragement to proceed in the prosecution of this mission. For the last six months, he had been preaching Christ to multitudes in an Indian tongue; had baptized many adults, besides the children of professing parents; made a journey through Travancore and Cochin; * and with much difficulty obtained, through the help of an English officer of rank, permission from the King of Travancore, to introduce christianity into his capital and dominions. He had two young men under him, whom he was training for preaching the gospel, with

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velley, where he introduced himself as a missionary, and attended the Dutch church, a spacious building, where the Rev. Mr. Clewer delivered a good discourse to a few attentive hearers. Afterwards, the Tamoul Catechist, Rayappen, preached an animated sermon to a small congregation of Tamoulers and Portugueze. At the close he addressed them. In the afternoon he again addressed them, for the first time, extempore, in Tamul. From this place he came to Palamcotta, where are two churches, the one Roman, the other Protestant, and was kindly received, and preached both in English and Tamul, making frequent excursions thence for the purpose of preaching Christianity. With the same views, he travelled afterwards into the kingdom of Travancore, and visited colonel M——, who is the resident at Cochin, and spent a happy season of Christian intercourse under his hospitable roof. He relates some very interesting particulars of the colony of Jews at this place, the only synagogue of that people in India; and also furnishes some curious information respecting the Syriac Christians, who are numerous on that part of the Malabar coast.

After obtaining from this worthy officer a promise of his influence to procure from the King of Travancore an order for building a church at Magelandy, which the prime minister of the King has since granted, and still pursuing his proper work as an itinerant labourer, after a variety of incidents, and meeting here and there with some sincere christians, he returned to Palamcotta in July; from whence he shortly after again set out, and visited repeatedly all the missionary stations in the Tinevelley district, endeavouring to rectify abuses, discharge unworthy and unqualified catechists, and purify the professing church as far as in his power.

Our brother writes towards the conclusion of his Journal thus: "every thing in this country seems to draw to a favourable crisis; my two youths, in a course of preparation for the ministry, promise well. The Lord preserves my health in the midst of fatigue and vexation, and has procured me here a field of usefulness, and an excellent opportunity of collecting information and experience."

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* His first visit was at Tuttacoryn, a considerable town on the coast of Tine-

pleasing prospects of future usefulness. He proposes to the society to build a church, with a dwelling house at Travancore, and to institute a seminary for twelve youths to be instructed and employed as missionaries: the annual expense of all he states at £.82 per annum; and he seems to think this a preferable plan to having missionaries from Germany.

Dr. Taylor's departure from Bengal for *Surat* had been deferred by the afflictive intelligence of Mrs. Taylor's death. He remained at Serampore till his mind should recover its tranquillity.

Mr. Loveless, who is at present at *Madras*, is desirous to follow Dr. Taylor to Surat, but cannot leave Madras, until his station as a preacher at the chapel in the Black Town is supplied by a suitable minister. He had, in the interim, accepted the office of schoolmaster of the Male Orphan Asylum at that place. With regard to Seringapatam, he writes, "that a military officer of rank stationed there, had expressed his desire, and the pleasure it would give him, to receive and patronize missionaries at that place, where the casts are by no means so formidable an obstacle as might be supposed, the late Tippoo Sultaun having considerably broke them down by his tyrannical proceedings," and this encouraging view of that station was further corroborated by all his reverend friends at Madras. His hearers were increasing at the chapel, and he had established family worship among the people at the Asylum, at which many of the youths attended.

"My situation," he observes, "I feel very arduous, as I have 300 boys under my care. I am schoolmaster under Doctor ——, the superintendant of the institution. The school is divided into classes, which are taught by boys chosen from among themselves, and my office consists in seeing those do their duty, and in watching over every part of the school. Their moral conduct and religious instruction are peculiarly under my charge."

At *Ceylon*, where, besides the heathen, many thousands reside, who have the name, and nothing more, of christianity, Brother Vos, preaches at Columbo to a few Dutch who attend the church, and also in his own house, and in two or three other private houses on the week-days, and takes pains to catechise the young people. A Cingalese minister is now proceeding with a translation of the Old Testament into that language, which was long ago commenced by his father. The New Testament, which is already printed in Cingalese, is now very rarely to be procured.

Brother Palm, who is at *Jaffnapatam*, has acquired so much of the Malabar language, as to enable him to speak in it to the children whom he catechises. He intends, hereafter, to proceed into the interior of the country, and live entirely among the heathen, for whose salvation he appears to entertain the most ardent desires. At present he preaches on the Lord's-day in the Dutch church, and every Wednesday he catechises the children. Mrs. Palm is employed among the females, in conferring every Sunday and Thursday on religious subjects, besides catechising the children of her own sex.

Brother Ehrhardt is still at *Malura*, where he preaches to a few persons. He is engaged in learning the Cingalese language.

In this island multitudes are represented as perishing for lack of knowledge; and a strong wish is expressed that more labourers may be sent forth among them. The brethren now there are inadequate to the necessities of that large and populous island.

Mr. Morrison, who was for a considerable time employed in the study of the Chinese, with the assistance of a native then in London, has left England, with a view of proceeding to CANTON. He will there make the translation of the Holy Scriptures into the Chinese language, the first object of his attention.

Mr. Frey has continued his labours among his brethren the JEWS. The directors have also instituted a school for the children of indigent Jews, to which a few have been sent: but to this measure the decided opposition of the leading people among the Jews has been avowed. Of great success in their endeavours to evangelize the Jews, the directors cannot boast. There is sufficient encouragement, however, to proceed. Considerable attention among the Jews has been excited; and it is hoped that the society will have no cause to repent of their laudable efforts in behalf of a people who have been the faithful depositaries of the word of God, and through whom the invaluable benefits of the gospel have been conveyed to us.

The Directors thus close their Report: "We rejoice that the society has not laboured in vain. Multitudes of the poor Hottentots having emerged from pagan darkness, are now light in the Lord, and the voice of praise and prayer is heard in their kraals. May we not indulge a hope

that other parts of Africa, now relieved from the oppression of avarice, will look upon Britons as brothers, and that, together with the benefits of civilization, which will be presented to them by a new and benevolent institution, they will, at a future period, thankfully embrace the superior blessings of the gospel? In several parts of India, now favoured with the ministry of the word, many discover a readiness to receive its benefits; while a host of missionaries seem requisite in that populous region. These, and other encouraging circumstances, will animate the society to increased and persevering efforts in the glorious cause; and, thankful for what the Lord has already effected by our feeble instrumentality, we will anticipate a far more delightful period, when he that reapeth, shall gather fruit unto life eternal; and when he that soweth, and he that reapeth, shall rejoice together!"

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

The treaty between France and Prussia, and that also between France and Russia, have been given to the public. By the former the King of Prussia is stripped of a large share of his dominions, which go to enrich the King of Saxony and the Emperor of Russia. The whole of Prussian Poland is taken from him, and given to the King of Saxony, under the name of the Duchy of Warsaw; with which it is stipulated that the kingdom of Saxony shall communicate, by means of a military road through the Prussian States. Several other provinces are added to Saxony, and several more are absorbed into the mass of the Russian Empire. Besides this a kingdom of Westphalia is formed from districts ceded by Prussia and other states, (Prussia gives up all she possessed between the Rhine and Elbe) over which is placed his imperial highness Jerome Napoleon as King. The acknowledgment of this new King, of King Joseph, King Louis, and the confederation of the Rhine follows of course. But this is not all. The King of Prussia agrees to acknowledge all the arrangements which may hereafter be made respecting this new sovereignty, as if they had formed a part of this treaty; and he renounces, as for ever extinct, "all rights present and to come" over the countries now wrested from him. The city of Dantzic is restored to its former independence. All the rights and claims of individuals, and of public bodies, are preserved entire. The article in this treaty which more immediately concerns Great Britain, stipulates, that until peace is ratified between England and France, all the countries under the dominion of his Prussian Majesty, without any exception whatsoever, shall be shut against the trade and navigation of the English. No shipment is to be made from any Prussian port for the British isles or colonies, nor shall any ship from England or her colonies be admitted into any Prussian port.

The Russian treaty is in many of its parts a repetition of the Prussian treaty. The same new demarcations are recognized, and the same new powers acknowledged. The Dukes of Saxe Cobourg, Oldenburg, and Mecklenburg Schwerin, are restored to their possessions, but their ports are to be garrisoned by France till peace be made with England. For the purpose of effecting such a peace, Bonaparte accepts the mediation of the Emperor of Russia, only on condition that it be accepted also by England in one month after the ratification of this treaty. On the other hand, Alexander accepts the mediation of France for effecting a peace with Turkey; and in the mean time hostilities are to cease, and the Russian troops to be withdrawn from the provinces of Moldavia. The treaty is silent with respect to English commerce and the maritime pretensions of neutral nations, with respect also to Cattaro and the Ionian Islands: and this is a proof that it must contain some secret articles, which a short time probably will develope.

That Bonaparte's power is greatly increased by these treaties is evident, nor is it less so that that power will be employed to our annoyance, to the interruption of our trade, the discouragement of our manufactures, and if possible, our utter ruin as a nation. Except, however, as these objects may be rendered more attainable, and as the complete prostration of the Continent to his imperial will is effected by it, we should not be disposed greatly to deplore the reverses by which Prussia has been forced to relinquish the fruits of her violence and rapine; has been made "to eat

of the fruit of her own ways, and been filled with her own devices." The treaty of which we have given a sketch plainly shews it to have been the purpose of Bonaparte to subject her to the depth of degradation, in order to gratify his revenge. She is now reduced almost to the lowest rank among the powers of Europe; and is obliged, by a singular ingenuity in the act of humiliation, not only to consent to receive the conqueror's hard law, as it is promulgated in the treaty, but as it may hereafter be announced by his supreme mandate.

The efforts of Bonaparte will now, we may presume, be directed to force the other powers of Europe to adopt the same measures of hostility against our commerce, which he has imposed on Prussia. Denmark, Sweden, and Portugal, cannot long remain on friendly terms with us, if he be determined to engage them against us; and it is more than probable that there is a secret understanding between him and Russia which will prevent any counteraction on the part of that court to such a design. Indeed, we shall feel no surprise, should it be announced, that Russia had taken a direct part against us, and had not only concurred in all Bonaparte's measures for excluding our commerce from the Continent, and depriving us of our maritime belligerent rights, but had framed designs in conjunction with that power for shaking our Indian Empire.

It has probably been under some such anticipations as these, that our ministers, with a promptness which does them honour, have sent so overpowering a force into the northern seas. The fleet consists of 25 sail of the line, besides frigates, sloops, &c. and has on board about 50,000 troops. This formidable force had spread itself around the island of Zealand, on which Copenhagen is situated, when the last accounts came away; and as the Danish government appears to have refused the terms proposed by our court, some strong measure is expected to be taken without delay by our commanders. We feel very solicitous that the conduct which may be pursued by us on this occasion, should be marked by moderation as well as vigour, and should be perfectly consistent with the just rights of self defence.

A new constitution has been given by Bonaparte to the Duchy of Warsaw, calculated, he says, to fulfil his engagements to the people of Poland, by reconciling their freedom with the tranquillity of the neighbouring states. By this constitution, the Roman Catholic religion is made the religion of the state; slavery is abolished, and all citizens are equal with respect to the law. The King of Saxony is hereditary Archduke, with a revenue of seven millions of Polish guelders. A council of state, formed of the six ministers of state, prepares plans of laws which the King may reject. The senate consists of eighteen members, appointed by the King. The chamber of representatives consists of sixty members chosen by the nobles, and forty chosen by the towns, a third being renewed every three years. The Napoleon code (What code is this?) shall be the civil law of the Duchy. The standing army will consist of 30,000 men.

The adulation with which Bonaparte has been received wherever he made his appearance on his way to Paris, has, as might be expected, been quite ridiculous. At Dresden he was hailed as "the first of his age, eternally the hero and statesman, whose sublimity presumes immortality." The university of Leipsig have far outdone the literati of Dresden. "Desiring to fix in the imperishable firmament a permanent monument of Bonaparte, and not finding any spot for the nomination of a new star adapted to the dignity of the object, they have given the name of Napoleon to that beautiful, splendid, and universally known group of stars between the girdle and sword of Orion, which unite every kind of relation to this immortal name." A map of the constellation Napoleon has been presented to him by the University. Bonaparte reached Paris on the 27th of July.

The new King of Westphalia is to be united in marriage with the Princess of Wurtemburg.

Stralsund was completely invested with a French force, and a vigorous siege was said to be about to commence when the last accounts came away.

A large body of French troops, according to some 40 000, are said to be collecting at Bayonne; but whether with a view to a descent on Ireland, or to the subjugation of Portugal, is not known.

Talleyrand has retired from his office of minister for foreign affairs, and is created Vice Grand Elector of the empire. Champagny succeeds him in his official situation. We do not think that this change proceeds from any change of principles in the government of France.

AMERICA.

It is yet uncertain whether a rupture with America is likely to follow the un-

pleasant rencounter of the English and American frigates which was mentioned in our last number. Our government, we are happy to observe, manifests a spirit of great conciliation and amity, and we trust that an accommodation of the subsisting dispute will easily be effected; although we confess that we should be extremely sorry to see this done by means of the sacrifice of a single maritime right which we enjoy as a belligerent power. Of all our maritime rights, that of *search*, which is now brought into dispute by the Americans, is, perhaps, the most essential to our naval superiority, nay, to our existence as a nation. Admiral Berkeley's order, under which the American frigate was compelled to submit to search, states, that many British seamen had deserted from the fleet under his command, and had entered on board the American frigate the Chesapeak; that these men had openly paraded the streets of Norfolk, in sight of their officers, and under the protection of the magistrates, who, as well as the captain of the Chesapeak, had refused to give them up, although applied to for that purpose: it therefore directs, that the Chesapeak be searched, and the deserters taken out; and that the Americans be permitted in like manner to search for deserters from their service on board our ships, "according to the customs and usages of civilized nations on terms of peace and amity with each other."

The ferment in America on account of this affair continues to be considerable. A proclamation of the President states the conduct of our commander to be unprovoked and unjustifiable, the seamen in question being native citizens of the United States; orders all British ships of war to quit the waters of the United States, and prohibits all intercourse between them and the shore, until explanations have been received from the British government.

GREAT BRITAIN.

GENERAL REFLECTIONS.

In reviewing the political state of this country, there is no subject appears more important than that of the measures adopted at the present arduous crisis, for warding off the dangers which threaten us.

In our last we stated briefly the nature of Lord Castlereagh's plans of military defence. These have been sanctioned by Parliament with some slight modifications; but we are inclined to think that they have by no means satisfied the expectations of the country, and that our home defence is yet very inadequately provided for. The very measure of converting 28,000 of our militia into regulars, and of supplying the void in the militia by ballots sub-sequently to be made, may possibly be the means of diminishing, for a certain time, the force *within* the kingdom, and seems at the present moment to be actually producing this effect. We have sent a very large body of men into the Baltic: we are also detaching, if the reports on this subject are to be credited, a considerable force to Quebec. We have armies in the East Indies and in the West Indies. We have troops in Sicily, in Malta, in Gibraltar, in Egypt, and at the Cape of Good Hope; and as if Europe, Asia, Africa, and North America, were insufficient to employ our soldiers, we are also making offensive war in South America. It is true that the present Ministry have not been parties to the whole of this division of our force, and that we are bound to protect the distant members of our empire. Nevertheless, is there not some reason to fear lest, in thus rivalling the greatness of Bonaparte, who is scarcely less magnificent in his European achievements, than we are in our claims to colonial and insular possessions, we should make exertions beyond our strength? We ought to remember the fable of the Frog which was led, by its emulation of the magnitude of the neighbouring ox, to distend itself so much beyond its natural dimensions, that it perished through the very effort to be great. This little Island has to supply the armies which go forth to all these distant regions, and the circumstance to be dreaded is, lest our Ministry (and all Ministries seem a little alike in this respect) zealous to play the game of war, in a manner which shall do credit to their skill in this interesting art, should in some evil hour be discovered by Bonaparte to have left the vital part exposed, and should thus invite a sudden and tremendous blow at our very heart. The execution of our Training Bill, to which, Session after

Session, we have been taught to look as a measure which was to lay anew the foundation of our military strength, is still postponed. The Volunteers naturally decline in numbers, and at the same time the disposeable force of the enemy is augmented, as well as his ambition for great achievements.

On the other hand it ought to be fairly admitted, that the very bold game which we are playing is not without many recommendations; and that it seems to afford the only chance of giving a great present check to the insatiable ambition of our enemy. It may be truly said, that the very safety of a country, circumstanced like ours, depends much upon its greatness; that its greatness is maintained by its extensive commerce and its superior marine, with which also the interests of its revenue are combined; and that many of the places occupied by our military detachments are strong posts necessary to our naval and commercial pre-eminence.

We will not therefore presume to question the propriety of every apparently adventurous expedition, or of every application to foreign objects of our disposeable force. Still, however, the complete protection of the British Isles must be the most imperious of all the various duties of the Government. How arduous indeed, in every respect, is the task of Administration! how much do they stand in need of the utmost patriotism of the Country, and how fearful, even on the most favourable supposition, is the state of Great Britain and Ireland at the present period! Our danger is not the less on account of the gradual manner in which it has advanced upon us. We are grown familiar with it. The tide has been continually rising, and we have not much observed each progressive wave; but the waters are now beginning to surround us on every side; they are flowing higher and higher, and only He who has every heart in his hand, and all Nature in his power, can say unto them, Hitherto shalt ye go and no further.

If we look to the moral state of our people, we have certainly no very stable ground of confidence; though we trust that there is no reason to despair. We believe that there is much talent as well as public virtue among our political men; but there is also much party spirit. We are like a ship at sea, rolling about in a tremendous storm, and having the common complement of officers who, though they watch day and night, are scarcely sufficient for the emergency; while there is also another set of officers on board, who, instead of dividing the toil, are unfortunately set against the men in actual command, who are no less prejudiced against them in their turn.

Our common people are sensible, as we trust, in some degree, of the value of our Constitution, and are far superior, in *general* morality, to most of those nations on the Continent which have been subdued by Bonaparte. But here also we have much to fear. The lower classes in this, and every country, are extremely insensible of distant danger. Their antennæ are short. Is Bonaparte on the Vistula? The Vistula is at a vast distance from England. Has he there beaten the Russians, and compelled them to make a hasty and dishonourable peace? There is, however, a clause in the Treaty by which Russia is to mediate a peace for England. The stocks have risen, and a British Negotiator has set off. Even though the armies of Bonaparte should again be collected on the opposite shore, it is to be feared that it will be difficult to rouse the British Nation to such a sense of their danger, as to produce an adequate preparation for it. The wolf has now been so often coming, that ordinary men are no longer disposed to believe in his approach. And if the armies of Bonaparte should set foot on British ground, who can doubt that the Proclamations of this Proteus will accommodate themselves to the British taste; to the taste at least of a large discontented part of the community? For however Anti-jacobinical in heart this child and champion of Jacobinism may be, he has too much recollection of the means of his own exaltation, not to play off the old delusion in a country which he will deem so intoxicated with the love of liberty, and so easily to be duped. May he not have already his secret Agents in our Metropolis? And how can they better aid his cause than by joining that party among ourselves, who are crying out for more liberty, and are railing without mercy against every Government, when they should rather be strengthening the hands of Administration, and calling upon all men to forget former animosities, and to join heart and hand in the public defence?

What then are the duties to which a Christian is called at this period of trial to his Country? We answer, first let him pray for her prosperity. The peaceable enjoyment of our several possessions, as well as of our religious and civil liberties,

is at all times the gift of God. Few nations have in this respect been so favoured as we; and we are reminded by the circumstances of the present times of the danger of losing them. We should also pray that our Ministers may be endued with wisdom. Never, unquestionably, was there a period when they had more occasion for sound political as well as moral discernment. Consider the difficulties of their path in respect to America, as well as Denmark and the North of Europe. They have to counteract a hasty and hotheaded populace in America, and a wily Negotiator as well as a proud Conqueror in Europe. Our Administration, therefore, have occasion for all the wisdom of the serpent. May God preserve them while they are exercising this wisdom from deviating into any unrighteous path!

Secondly.—While we pray for our Country, let us be willing to lift up our arm in its defence. The Emperor of the French in his new Catechism seems disposed to resolve almost all the duties of a Frenchman into military service. We are by no means inclined to elevate this duty quite so high as Napoleon. We hope, however, that religious persons will not be backward in every hour of real need. May we be permitted to suggest in this place the importance, even in a political view, of preserving, in every Corps of Volunteers, a strict decorum of manners; since it is the dread of having to witness certain violations of morality, which deters many a pious person from acting as a volunteer. Hence, perhaps, it has happened, that the religious part of the community may not have obtained all that reputation for public spirit which it deserves.

Third.—Let us submit cheerfully to the burthens imposed upon us. Those already are great; but if they should be greater, let the affluent part of the community, at least, be forward to do its part. In respect to such persons, the burthen is perhaps less heavy than it might fairly be. Put the case of a rich, and at the same time aged man, or that of a widow or maiden lady of good fortune, and abounding in luxuries. She is compelled to no personal service. She does not even pay her share of a substitute for the militia, as the poor man does. Yet her property is defended: her luxuries are secured to her. The youth of the country go forth to fight, in order that the French may not lay waste her hothouse, and invade her cellar. Suppose a band of house-breakers to be abroad: ought she not to subscribe her share, and even more than her share, of the sum necessary to support a new nightly watch, especially if many of the able-bodied men around her are voluntarily acting as a patrole, for the sake of a still more effectual defence?

Fourth.—Economy seems another great duty of the day. The war, and the taxes consequent upon it, must press severely in many quarters. Various trades and manufactures are likely to be more than ever interrupted by it. Much of the individual distress thus produced, can only be relieved by private beneficence; and a considerate Christian will therefore abridge his expenses, and will, perhaps, betake himself to some profitable occupation, from which he would otherwise have abstained, in order that "he may have to give to him that needeth."

Lastly.—Let every one be zealous in the duties of that station into which it has pleased God to call him. A nation is strong in proportion as the several individuals in it perform diligently their proper work. When there is in every quarter an exact order; when there is much economy of time; when there is an adaptation of every instrument to its proper work; above all, when those religious and moral principles are in exercise, which are the true cement of society; a State is then powerful, we had almost said invincible. It *is* invincible, if the favour of God be with it; and the divine blessing may ordinarily be presumed, where there is a general fear of God, and a fervent desire to keep his commandments.

PARLIAMENTARY PROCEEDINGS.

The new Parliament has had but a short Session. The business transacted in it has, however, been various and important. The subject of the Poor Laws has undergone some further discussion, and we doubt not that much benefit will ultimately arise from the attention paid by so many of the most enlightened men in the British Legislature to this most material of all the branches of our political economy. Not one, however, of the four Bills, into which Mr Whitbread divided his general measure, has as yet been passed. The Bill for the Education of the Poor is, in our estimation, much the most material. This was carried to the House of Lords, and the consideration of it was postponed by their Lordships without any prejudice implied against the principle of it. The Bill, as it now stands, merely authorizes Ves-

tries, if they think fit, to apply a certain portion of the Poor Rates to the establishment or maintenance of Schools.

The Committee of Finance has been reappointed, and has made a Report respecting the Pay Office, in which the misapplication of a sum of above £.19,000. by the Right Hon. Thomas Steele, formerly Paymaster General, to his own private purposes, is fully detailed. The money has been restored with interest. We are clearly of opinion that the occasional discovery of irregularities of this kind ought not to be considered as an indication of general delinquency in public men. In what private concerns of any magnitude may it not happen, that some one individual shall betray his trust? There is a degree of honour in higher life, as well as a consciousness of liability to the inspection of the Representatives of the Nation, which, generally speaking, prevent the grosser kinds of peculation and malversation in office. In the present case, while we censure the delinquent, let us remember also to give due credit to the detectors of delinquency. The business of Lord Melville clearly shews, that the House of Commons is by no means disposed to wink at abuses in the public offices. We understand that a Report respecting the Bank has also been presented, and ordered to be printed.

We mentioned in our last that a bill had passed the House of Commons to prevent the granting of offices in reversion. This bill has been thrown out in the House of Lords, chiefly by means of Lord *Arden* and Lord *Melville*, who maintained that the measure was an unnecessary and indecent attack on his Majesty's prerogative. They were opposed by Lords Grosvenor, Lauderdale, Holland, Borringdon, and Selkirk. None of the cabinet ministers were present. Only 21 Lords were in the house, of whom 15 voted against the bill. This unlooked for occurrence occasioned a considerable sensation, not only in the House of Commons, but throughout the country; and it certainly is deeply to be deplored that at times so critical as those in which we live, our public men should pursue a line of conduct calculated to throw a general discredit on the principles which influence them. The House of Commons has again addressed the King, requesting that he would not grant any more offices in reversion, at least for the present; an address in which Mr. Percival very honourably expressed his concurrence.

The Bill for the more effectual prevention of insurrection in Ireland, a temporary but strong measure, the general principle of which was countenanced by most of the opposition, has passed into a law. The bill indeed had been prepared by the late government: and it is, as we think, one obvious benefit resulting from the existence of that administration, that it has shewn the country that even they who are most ardent in the cause of liberty discover, when they are in power, that certain abridgments of liberty may occasionally be necessary to the public safety, and to the protection of the loyal part of the community. Even Mr. Grattan had admitted the necessity of strong measures for the purpose of counteracting the French faction in Ireland. At the same time he recommended that the most strenuous endeavours should be used to promote agricultural improvement, and a moral and religious education among the hitherto neglected Irish. Ministers professed themselves anxious to leave no expedient unattempted which was likely to produce a favourable change in the circumstances of our sister kingdom; and we look forward with hope to the fulfilment of the pledge which Mr. *Percival* in particular has given, that the civil and ecclesiastical state of that country will occupy the early attention both of the government and the legislature.

We have already alluded to Lord *Castlereagh's* plan of military defence. We cannot but regret that a clause has been introduced into the enactments on this subject, which strikes a blow at the system of service for a limited number of years, introduced by Mr. Windham, by making it optional to the militia-men volunteering for the line, to do so for an unlimited period.

In the Committee of Supply a sum of £20,000 was voted to Dr. Jenner, in addition to the £5,000 he formerly received, in consideration of the services he has rendered to his country, and to mankind at large, by his admirable discovery of vaccination, and by his liberal and disinterested conduct in imparting to others the knowledge of that discovery, and in diffusing its advantages.

In the same Committee £180.000 was granted to make good the sums which have been advanced to Sweden and Prussia; and a vote of credit passed to the amount of five millions for Great Britain and Ireland, to be raised by exchequer bills.

A Bill has passed for transferring the Settlement of Sierra Leone to the Crown.

On the 14th instant the Parliament was prorogued. The Lord Chancellor made a speech on the occasion, in his Majesty's

name, in which he thanks the House of Commons for the supplies which they have so cheerfully afforded, and for the wisdom with which they have anticipated possible demands; and both houses, for their great exertions in the dispatch of public business; for the loyalty and zeal, and for the attachment to him, which they have manifested; and above all, for the augmentation of the military force of the kingdom. The speech then proceeds to notice the disastrous issue of the continental war, and the dangers which this country has to encounter from the immense extension of the power and influence of France, and the undisguised determination of the enemy to employ all his resources in effecting our ruin; and expresses a confident hope that the people of this country are not to be daunted, but that their spirit and perseverance, which have hitherto remained unbroken, will continue to be exerted with unabated vigour and success. His Majesty will be ready at all times to listen to any fair proposals which may lead to peace, but perseverance in vigorous effort can alone give honour to any negociation, or security to any peace. The concluding sentence evidently alludes to the combination which may now be expected to take place against our maritime rights. "His Majesty trusts that his parliament and people will always be ready to support him in every measure which may be necessary to defeat the designs of his enemies against the independence of his Majesty's dominions, and to maintain against any undue pretensions, and against any hostile confederacy, those just rights which his Majesty is always desirous to exercise with temper and moderation, but which, as essential to the honour of his crown and true interests of his people, he is determined never to surrender."

OBITUARY.

CHARACTER OF MR FOX.

(Continued from p. 414.)

In the present paper we shall consider the conduct of Mr. Fox in respect to the measures taken by parliament during the French war, with a view to our internal tranquillity. We have already noticed his opposition to the Alien Bill. This bill was one of the *professed* grounds of the declaration of war on the part of the French government, but it appears to us to have been clearly defensible on principles both of justice and of policy. The war had no sooner broken out, than a bill for preventing traitorous correspondence with the enemy was introduced into the House of Commons, and this also was resisted by the great leader of the opposition *. On the occasion of the bill for suspending the Habeas Corpus Act, a measure undoubtedly by no means unprecedented, Mr. Fox (to borrow the language applied to him by Mr. Pitt) pronounced nothing less than a funeral oration on the constitution of Great Britain. The motion for this bill was preceded by a report from a Committee of Secresy, representing the dangers which arose from the daring progress of the seditious societies. A plan was said to have been formed, and to be now in forwardness, for assembling a convention of the people; and though the professed object was parliamentary reform, the known principles and practices of the leaders in question were supposed to indicate an intention of giving to the convention the character of a national representation, and of superseding the authority of parliament. Both the doctrines

* The bill forbid the sale or delivery of arms, and of a few other articles, of which woollen cloth was one, for the use of the French government. It prohibited English subjects from purchasing lands in France, and from passing to and from that country without a licence; it likewise interdicted the insurance of vessels going between the two countries.

and the phraseology of the French Jacobins prevailed in these societies; and means very similar to those which had been so successfully used in France, were employed for the augmentation of the number of their members.

The bills, however, against which Mr. Fox directed the greatest violence of his opposition, were the Treason and Sedition Bills, and as these are still considered by many persons to have been important violations of the British Constitution, we shall treat of them with some particularity.

In the latter end of the year 1795, as his Majesty was proceeding to the House of Parliament, and as he was returning from it, a prodigious concourse of persons obstructed his passage; stones were thrown at him, and a small bullet from an air-gun is suspected to have passed through a window of his carriage. The price of bread at this time was high, and the French arms were triumphant on the Continent. The spirit of Jacobinism was encouraged by both those circumstances. A large and somewhat seditious meeting took place in the neighbourhood of the metropolis a few days before the assembling of the two houses, the proceedings of which meeting the government very naturally connected with those of the tumultuous body who insulted their Sovereign, as he was on his way to meet his Parliament. The Treason Bill, which was introduced first into the House of Lords, began by reciting the recent outrages offered to his Majesty's person, and adverted to the multitude of seditious pamphlets and speeches at this time published and dispersed; and it proceeded to enact, that any person who during the King's life should intend either to kill, or maim, or wound his Majesty, or should levy war in order to intimidate either him or his parliament, or should stir up any foreigner to invade the realm, should, on the oath of two witnesses, be adjudged a traitor, and be liable to suffer death. It further enacted, that if any person, during the next three years, should maliciously and advisedly, by writing or speaking, stir up the people to hatred or contempt, either of his Majesty or of the constitution of this realm, every such person should, on the oath of two witnesses, be punishable as for a misdemeanor.

The act for preventing seditious meetings was framed with a no less evident reference to the large concourse of persons which had assembled, in the fields near London, immediately before the meeting of parliament. It was required by this act that every meeting of more than 50 persons, unless called by two justices, or the known officers of the county, if assembled for the purpose of altering or deliberating upon matters established in Church or State, should be previously advertised in some newspaper, the names of seven householders being inserted in the notice; and it was enacted, that if twelve out of fifty persons assembled, contrary to the provisions of the act, should refuse to disperse in one hour after proclamation made for that purpose by a justice, such persons should be deemed guilty of felony without benefit of clergy. The same right of dispersing the assembly, and the same severe penalty, attached in the case of even an assembly legally called in certain cases *. This act also provided against the evil arising

* Viz. first, provided it should appear to any justice of the peace that the notice given purported, that any matters established by law could be altered otherwise than by authority of parliament; and, secondly, provided the meeting should refuse to disperse after the justice should have made proclamation for that purpose, in consequence of being obstructed in an endeavour to take into custody some person or persons whom he should judge guilty of attempting to stir up hatred of the King's person and government, or of affirming that matters established by law could be altered but by authority of parliament.

from a new practice of delivering political lectures with a view to profit and in a manner extremely calculated to inflame, by requiring that every lecture room employed for such purposes should be licensed, and that a right of entering it should be afforded to the magistrate. The act was to continue only during three years.

Mr. Fox represented both these bills as gross violations of our constitutional liberties, and the latter as a complete departure from the principles established at the revolution. The common people gave to them the name of the gagging bills, and the most extravagant misconceptions prevailed for a time respecting them. Meetings of every kind, consisting of more than fifty persons, were supposed by many to be restrained. Englishmen it was imagined were no longer to assemble in their clubs; the labouring people were not to meet in their benefit societies; and the very ladies were in dread lest the number of their card tables should be restricted, and lest the presence of an Alderman should be necessary to give legality to their balls, and to control the political discussions of their assemblies.

The obnoxious bill, however, had no reference to any other than political meetings, and it left the great majority even of these on the same footing on which they had stood before. In the case of meetings of corporate bodies, and of meetings called by Lord Lieutenants, or Sheriffs, or by a certain number of magistrates, no notice was required. —Both the bills were designed to be corrections of new evils. The Treason Bill was intended to punish that sort of treason which was directed against the constitution; for antecedently to this time the only insurrection feared had been insurrection against the existing monarch. The Bill to prevent Seditious Meetings was calculated to repress the growing spirit of Jacobinism; and both of them, as Mr. Pitt warmly insisted, were so far from contradicting the practice of our ancestors, as Mr. Fox had affirmed, that they were in full accordance with it. "Our ancestors," said Mr. Pitt, "expelled the family of the Stuarts, and established the glorious and immortal Revolution in the first instance by the sword; but their valour might have been ineffectual if they had not afterwards secured their object by legislative provisions. What was the Bill of Rights itself but a measure of protection to themselves under their new circumstances? They enacted that it should be High Treason to dispute the royal authority, or to deny that the parliament could limit the succession. In that day the competency of parliament to legislate in a particular case had been disputed, and a law was made, forbidding this competency to be questioned. Now the point denied is the competency of parliament to legislate at all, and doubts are circulated respecting the lawfulness of any monarchical form of government. The times of the Revolution therefore supplied the very precedents by which we may be guided in the present emergency. The Right Honourable Gentleman talks of risking his life in defence of the constitution. These bills are intended to render the risking of lives unnecessary, and you are asked to consent to them in time, and before the evil which threatens us has risen to such a height as to bring on personal danger."

We have already noticed the violence of Mr. Fox in the general course of his political life, and have pointed out the circumstances which may be supposed to have rendered him so impassioned on the side of liberty. In one of the later stages of the last bill which has been described, Mr. Fox went the length of declaring, that if the bill should pass, obedience to the law "*would be no longer a question of morality*

but of prudence." Language of this kind, uttered at a moment when an encreasing multitude of persons of the lower order, infected by French example, were laying aside their ancient principles of loyalty, and were embracing the doctrines of republicanism, and when the spirit even of actual insurrection was abroad, was truly portentous and alarming. The country seemed to many to be approaching to a tremendous crisis, and those who were embarked in revolutionary projects, and wished to consider Mr. Fox among the number of their auxiliaries, might easily imagine that they perceived in expressions like these, hints for the prosecution of their designs, and an intimation of countenance from him, provided there should be the due degree of *prudence* in their means, and a sufficiently favourable opportunity. It was once observed to Mr. Burke, that the French Revolution had shaken the whole world. "True, replied he, and it has shaken the heart of Mr. Fox out of its proper place." It is obvious that such expressions of Mr. Fox as that which we have quoted must have been calculated most seriously to prejudice him in the public opinion. We are however far from thinking that there ever was a period in which those "new views" opened upon him which some have imagined. Men of his consummate talents do not commonly devote themselves to the cause of political fanatics or revolutionists. Mirabeau, the ablest of the French demagogues, was no republican at heart. When he had pushed the revolutionary movements to that length which suited his particular purpose, he prepared to cross over to the Royal Party. Amidst the whirlwind of a revolution, talents are laid as prostrate as rank and fortune. He who is boldest in crimes, is in the first instance triumphant; and when a few monsters in iniquity have been successively cut off, the commander of a fortunate army establishes his new dynasty by a regular military despotism. Mr. Fox had no chance of drawing the prize in any such desperate lottery. "What" (said he in a debate in which he was charged with an irregular ambition) "do gentlemen suppose then that I am likely to become a great general?*"

But though Mr. Fox is not to be suspected of ever intending revolution, yet he seems to have been at this time willing to fan the flame of popular indignation against the minister, even to the utmost, trusting, that, when his immediate end should be accomplished, he should be able, by the means of his own engines, to extinguish the conflagration. Many an oppositionist is disposed to risk a little. Mr. Fox was willing to risk much on this principle. The courage however of Mr. Pitt was at all times equal to that of his antagonist. On this occasion he rose up and thanked him for being so explicit. He was "glad that the Right Honourable Gentleman had made the avowal, that resistance to the law was becoming only a question of prudence; that he ought however to have considered whether the advice which he gave might not issue in the penalties of treason, and involve the country in anarchy and bloodshed." "I will not enter (added Mr. Pitt) into the abstract right of resistance, nor inquire what degree of oppression on the part of Government would set the people free from their allegiance. I will at this period of our discussion only observe, that the principle of these bills has been already approved by a large majority of this house, and I trust that they will not forget what is due to themselves and to their country †. I

* Having been enrolled as a private among the volunteers of Chertsey, he felt so little qualified for the bodily exertion even of that service, that he withdrew his name from the roll.

† The second reading of the bill was carried by a majority of 213 to 43.

hope that they will shew to the Right Honourable Gentleman, that they have not lost that spirit of their ancestors to which he has so frequently referred, and that if they shall be driven by treason to the hard necessity of defending the Constitution by force of arms, they are prepared to act up to the occasion. Let me therefore tell the Right Honourable Gentleman, that if a regard to the public safety induces us to pass these laws, so neither will we be deterred by his menaces from proceeding to their execution." Mr. Fox rose to explain: "I rise," said he, "to restate my expression, not to retract it. Let the words be taken down, if gentlemen think proper. They are the sentiments for which our forefathers shed their blood, and upon which the Revolution was founded; but let me not be misunderstood. The case I put was this, that these bills might be passed by a corrupt majority in Parliament, contrary to the sentiments of the great body of the nation. If the majority of the people approve of these bills, I will not be the person to inflame their minds, and stir them up to rebellion; but if it is the general opinion of the country, that these bills attack the fundamental principles of our Constitution, I then maintain that the propriety of resistance, instead of remaining any longer a question of morality, will become merely a question of prudence. I may be told that these are strong words, but strong measures require strong words. I will not submit to arbitrary power, while there remains any way of vindicating my freedom."

The bill which occasioned all this violence of debate, has now long since expired. It was like the bill for the suspension of the Habeas Corpus Act, a temporary measure directed against a temporary evil. It is undoubtedly one part of the excellency of our Constitution, that it grants to the subject in ordinary times a high degree of liberty, on the presumption that the parliament will provide for cases of special danger, by temporary laws adapted to the emergencies of the occasion.

The best apology for the violence of Mr. Fox's opposition to the two measures of which we have treated, is the disbelief professed by him of the reality of those designs against the Constitution, which were at this time so strongly apprehended by the parliament, and a large portion of the people. The plot imputed to Hardy, Binns, Horne Tooke, Thelwall, &c. and at a latter period to O'Connor, Quigley, and others, was sometimes compared to the inventions of Titus Oates; and the acquittal of many of these persons after a full trial, while it evinced the mildness of our laws, and thus tended to reconcile many discontented persons to the existing Constitution, appeared also to afford some ground for the incredulity of Mr. Fox and his party. On the occasion of the trial of Quigley and O'Connor, in 1798, Mr. Fox appeared at Maidstone as an evidence in favour of the last mentioned gentleman, with whom he professed to have a considerable degree of acquaintance, and of whose political principles he expressed the strongest approbation*. Quigley suffered, and in the very article of death, most solemnly protested his innocence. O'Connor was acquitted. It has

* "I have known Mr. O'Connor," said Mr. Fox in his evidence "very well these three or four years, and had occasion to see and converse with him frequently on political subjects. He lived chiefly with my friends who are called the opposition, and he also lived in esteem and confidence with me, and I believe with others. I always considered him as a person well affected to his country. I considered him as a man highly enlightened, and firmly attached to the principles which seated the present family on the throne, and to which principles we owe all our liberties. I can describe Mr. O'Connor to be one of the openest characters I ever knew."

however since appeared by the very confession of O'Connor, that he was one of a directory of five, to whom the supreme power in Ireland was delegated by the rebels of that country, Quigley also being deeply concerned in that plot. And it is now known that he had, antecedently to the trial at Maidstone, communicated with Hoche the French General, for the purpose of arranging an intended invasion. The insurrection which broke out in Ireland sufficiently manifested both the reality and the extent of those revolutionary designs, against which the British Government were so anxious to provide in that country; and some of the discoveries made in the course of the Irish rebellion, evince that a certain degree of co-operation and good understanding subsisted between the disaffected in Ireland, in Scotland, and in England. To the credit, however, of Mr. Fox, "the Whig Club" was not considered, by some at least of the leaders of the Irish rebels, "as sincere friends to the popular cause." "Formerly, (said the reporter at a provincial Irish meeting of the disaffected in February 1798,) Richmond headed the votaries of universal suffrage, Fox those of representation by householders, and Pitt those who wished to disfranchise the corrupt Boroughs—but they have vanished. The London Corresponding Society, and others in union with it, have arisen on the ruin of the former societies, *and they will not be wanting in the hour of danger.*"

The name of Mr. Fox was erased by his Majesty in the year 1798 from the list of Privy Counsellors. Mr. Fox a few days before gave as a Toast at a dinner of the Whig Club, "The Sovereignty of the people of Great Britain." He expressed at the same dinner his intention to forbear under the existing circumstances of the country, from giving his attendance in parliament, in consequence of the conduct pursued by ministry, whom he compared with the directory of France; but said he should come forward whenever the country demanded his services.

(To be continued.)

DEATHS.

At Gloucester Lodge, Brompton, in the 72d year of her age, her Royal Highness the Duchess of Gloucester. The immediate occasion of the death of her Royal Highness was an effusion of water into the cavity of the chest.

Lately at Rome, in the 82d year of his age, the Cardinal Benedictus Clemens, known by the title of the Duke of York, the last of the Stuart family, and of the pretenders to the British throne.

George Attwood, Esq. F. R. S. He died in the 62d year of his age. He was highly distinguished for mathematical science; was honoured with the Copleian medal by the Royal Society; and was author of several papers which appear in the volumes of the Philosophical Transactions of the Royal Society, and prove his inventive powers, as well as the depth and extent of his erudition. He was educated at Westminster school; was for some time a tutor, and for many years a fellow, of Trinity College, Cambridge. He read to the whole University, Lectures upon several branches of Experimental Philosophy, which were much attended and justly admired. Mr. Pitt, having been one of his auditors, was induced to form a more intimate acquaintance with him; and finding that his talents would be eminently useful to the public, bestowed upon him, in the year 1784, a sinecure office, which is extinguished by his death, that he might be enabled to devote a large portion of his time to financial calculations, in which Mr. Pitt employed him, to his own entire satisfaction, and to the great advantage of

the revenue. The high opinion which Mr. Pitt entertained of him, and the confidence he reposed in him, were strengthened by experience; and Mr. Atwood's labours were continued, with the most zealous perseverance, until his declining state of health rendered him incapable of severe application.

Aged 49, on board his flag-ship, the Canopus, off Alexandria, of an inflammation in his bowels, after a short but very painful and severe illness, Sir Thos. Louis, Bart. of Chelston, Devon, Rear-admiral of the White.

Aged 62, the Abbe Edgeworth, who accompanied Louis XVI. to the scaffold. He caught, in visiting the French prisoners at Mittau, a fever, which in a few days put a period to his existence.

At Muirkirk, in Scotland, aged 131 years and some months, John Patterson, a shepherd from an early period of his life till within these few years, and always in good health and spirits.

Rev. Mr. Owen, Rector of Llenbedr, near Ruthin.

Suddenly, aged 90, the Rev. John Simpson, Vicar of Wythburn, Cumberland.

At Launceston, in Cornwall, the Rev. William Tickell, Rector of Charlton and Beaworthy, in that county. He was of Exeter College, Oxford.

At East Anstey, Devon, aged 81, the Rev. John Bond, M. A. (late of Crediton), Rector of the above Parish, and of Kennerleigh.

At Ford, co. Northumberland, aged 85, Robert Sanderson, who was orderly serjeant to General Wolfe at the memorable attack on Quebec, and the person represented in the print as supporting the British General after he had received his mortal wound.

Rev. —— Carver, rector of Wyston, near Rotherham, co. York.

At the Episcopal Casle of Raphoe, co. Donegal, James Hawkins, D. D. Lord Bishop of Raphoe. His Lordship was born in 1724; promoted to the see of Dromore in 1775; and consecrated Bishop of Raphoe in 1780. Though he had nearly attained his 84th year, his intellects remained unimpaired to his last moments.

At the Hot Wells, Bristol, aged 65, the Rev. Joshua Berkeley, D. D. Dean of Tuam, in Ireland, and son of the late Bishop of Cloyne.

At Castle Hedingham, Essex, of which he was curate, aged 70, the Rev. George Caswall, many years rector of Secomb, Herts.

Mr. Gordon, of Chapman Street, St. George's in the East. While retiring to rest, he suddenly fell down, and instantaneously expired.

Mr. Barker, of Burslem, an occasional preacher in the Methodist Chapel at Stafford. He expired suddenly, in the midst of his discourse, without any previous symptoms of illness, and fell from the pulpit, to the great terror and amazement of the Congregation, leaving a wife and numerous progeny.

ANSWERS TO CORRESPONDENTS.

The communication of Mr. Water's will be attended to.

The critical remarks on Is. liii. will appear.

B. will find an answer to his inquiry respecting the means of ascertaining whether he be properly called to undertake the ministerial office, in the Christian Observer for 1802, p. 698.

A. A.; and Mr. Faber's reply to Socius will appear.

A. C.; and Paulinus are under consideration.

We cannot know that a certain advertisement is for a charitable, literary, and theological purpose, without reading the work to which it refers.

☞ Ecclesiastical Preferments are unavoidably postponed.

ERRATA.

No. for July, p. 473, col. 2, l. 4, for *space* read *share*.

p. 485, running title, for *View of Public Affairs* read *Religious Intelligence*.

Present No. p. 510, col. 1, l. 18, for *language* read *knowledge*.

—— p. 522, col. 2, l. 11, for *mercies* read *works*.